SOME HELPS TO FAITH:

Shewing the neceſsitie, grounds, kinds, degrees, and Signes of it:

Clearing diuers doubts, and anſwering obiections made by the Soule in temptation.

Seruing alſo for a tryall of a mans ſpirituall eſtate.

The third Edition, explaining and inlarging ſomething in the former.

By *Iohn Wilſon*, Preacher of Gods Word *in Guilford.*

Philip. 1, 25, 26.

For your furtherance, and ioy of faith, that you may more abundantly reioyce in Ieſus Chriſt.

LONDON,
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TO

THE TRVLY NOBLE LADIE,

The Ladie LETTICE,

Counteſſe of *Leiceſter*: Mercie and grace in this life, *Saluation with eternall* Glory in the World to come.

GOOD MADAM,

VNthankfulneſſe is a great defiler of Conſcience, both as it is a great ſin againſt Iuſtice; and as it prouokes wrath, whereby ſuch perſons are deliuered vp

to vile affections: And though thankefulneſſe cannot ſtay in the Inſtrument, but goeth by it to the Authour, yet it is due to ſuch; by whoſe hands GOD conueyes his benefits. It hath pleaſed GOD to ſtirre vp your Ladyſhippe for my good: Firſt, in calling mee to bee a Miniſter to your Honourable Family, how weake ſoeuer; yet notwithout ſome fruite by his bleſſing, whoſe power is ſeene in weakeneſſe; where, how I was cared for, my Conſcience doeth witneſſe: Secondly, in your opportunitie (preferring publique good, ſo were your wordes) giuing mee a free and comfortable entrance into this charge, wherein I now labour, according to my mea-

meaſure. And from that time, I haue beene followed with kindneſſe from that Houſe; but that eſpecially refreſheth mee to remember, that for the worke of my Miniſterie, your Honour willed mee to count you as my Mother. I am bold thus in particular, to propound you for Gods Honour, as an example, eſpecially to Patrons.

And finding my ſelfe ſo much bound, I haue long thought how (beſides my prayers,) I might by ſome paper teſtimonie, ſhew my ſelfe thākfull to your Ladiſhip; and reſolued at laſt to write theſe notes faire, and ſend them for the helpe of your faith & comfort, in witneſſe of the continuing of my true care for your

soules good. Hereunto I was the rather inclined, for that I vnderstood some to haue found helpe, (through the mercy of God) to the quieting of their conscience by the reading of them, when they were in shorter notes of a Sermon: In the meane time, diuerse friends called vpon mee, for some thing to the Presse, from which the knowledge of mine own wants hath hitherto kept me, yet debating it thus; If the matter be profitable, *First*, it is not likely to be hurt that way, but more vsefull then by writing: *Secondly*, more fit to some for reading; and to conuey Bookes to friends, more commodious then Copies in writing. Here I stucke at this, that good Bookes for this

helpe

helpe bee not ſcant; but then I thought againe, that acquaintance being a helpe to make them knowne, all come not to one hand: *Thirdly*, my deſire to leaue Teſtimonie of my faith, on whom I hold, and how: *Fourthly*, that God hath glorie of diuerſitie of gifts, which manifeſt the ſpirit, giuen to profit withall: *Fifthly*, that my ſelfe owe to them that haue ſo aduentured themſelues. It yeelded, not vvithout feare, I confeſſe, yet commending it to God for his bleſſing, and to the loue of my deare friends to further it, it is now out of my hands.

Good Madam, vſe it among other helpes: I once left a little thing with you, to

helpe you in examination of your Title to Heauen, this may a little further that, as being (I thinke) fuller to that purpose. Calling made sure is a great comfort, and aduantage for a Christian; many giue testimonie to you: you haue giuen good example in your constant respect of Gods Ordinances, glorifie God more with the fruites of your Faith and Loue; call for the inspirations of the Spirit, to bee carryed earnestly after him, hee purchased a people, to bee zealous of good workes. Looke into the felicitie of Gods chosen daily, bee still making it sure in your owne Conscience; the ende of this life puts Gods people in possession of endlesse life.

The

The higheſt in the earth haue but terme of life in their preſent things, how great ſoeuer; and dying out of Chriſt, are without ende miſerable. Bleſſed are they that ſo truſt in Chriſt, as to haue the Lord for their God: that is to bee knowne in experience by the Spirit of Chriſt, deſtroying the dominion of ſinne, and lading vs, ſo as that in the courſe of our life, wee are with God, though foyled for our humbling in many temptations. The God of life, preſerue your life of his good pleaſure, for the good of many, that praiſing GOD for you, may by their prayers further your grace heere with the exerciſe of it: The Lord be with you, your Honourable ſiſter, with

heirs,

hers, all that belong to you, and guide your hearts into the loue of God, and to looke for his Sonne, the blessed hope from heauen.

Your Honors in all duty,

and humble obseruance,

IOHN WILSON.

To all good Christians, who by reading good Books seeke to know, and better their Spirituall estate.

THough *ordinarily* the lesser be blessed of the better *or greater, as* Abraham *was of* Melchizedeck *by his prayer, that God would blesse him: yet sometime the better may bee blessed of the lesser; as the Lord Iesus was of* Iohn Baptist *by his testimony of him, that he was the Messiah.* Heb. 7. 1. 7. Iohn 1. 27. 29.

On this ground I thought I might blesse this Authour by commending his worke: though I bee vnworthy to carry his books where he readeth Lectures of practicall and experimentall Di-

unity,

uinity, (which is done in this Booke)
Mat.3.11. *as* Iohn *was not worthy* to carry Chriſts ſhooes after him.

I firſt heard this worke commended by a right worthy Chriſtian, iudicious and godly, my moſt entire and ſure friend, in whoſe houſe and hands I ſaw it: But my eſteeme thereof hath beene continued and increaſed by mine owne often reading it ouer. Nunquam enim pœnitebit me profari, per quem profeci, *therfore giue me leaue to ſay of it, what I finde by it.*

This Booke is of little volume, but of great worth: (Magnum in paruo) *for it containes (beſides the maine ſcope which is to direct Chriſtians in trying and amending their ſpirituall condition, a point moſt excellent and vſefull) many pithy ſentences, holy inſtructions, and heauenly conſolations, yea many ſolid ſolutions of doubts, orthodoxe expoſitions of Scripture, and fine illuſtrations of diuine truths by apt compariſons.*

I know the Author deſires not this Letter of recommendation, ſuch is his

modeſt

modeſt humility: neither doeth the Treatiſe need it, ſuch is its ſufficiency: but I haue aduentured this labour becauſe the Worke deſerues it, and Wiſedome will be iuſtified of her children. *Mat.* 11. 19

The Lord ſo bleſſe his writing and your reading, that in the euent you may attaine his end, (which alſo ought to bee your chiefe ayme and ſtudy) namely to proue *and approue your* being in the faith *and* Chriſts being *in you by Faith, for then his Labours ſhall bee found to be vnto you what they are in themſelues,* Some helps to Faith, *and conſequently to ſaluation; which hee deſires who reſts* 2 *Cor.* 13 5. *Eph.* 3 17.

Yours in the Lord Ieſus,

W. C.

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Errata.

Page 46. in the margent, after *excludes* put *not*. pag. 56. lin. 20. after *earth*, r. *and therefore God is called*. p. 100. l. 15. for *as*, r. *or*. p. 193. l. 6. for *obserued*, r. *obstrued*. p. 264. l. 8. for *a God*, r. *to God*. p. 274. l. 5. put out *right*.

Some

SOME HELPS TO FAITH.

LVKE. 1.20.

¶ *Becauſe thou beleeueſt not my words, &c.*

THE holy Euangeliſt, being ſet to deliuer the Story of Chriſt from his beginning (cõcerning his humanitie) puts firſt a narration of his *forerunner Iohn Baptiſt*, how hee did riſe, (as he that would ſpeake of the day light, begins at the day ſtarre.) Of him he firſt mentioneth the promiſe of his miraculous conception, *verſ.* 13. with *ioy* in his *father, and many other*, for that for which God gaue him, of

which hee is noted *great before God, ver.* 14.15.16.17. Secondly, he mentioneth the doubt of *Zacharie* concerning the promise, with the reason, looking vpon his age and his wives, whereby in nature it was impossible, *ver.* 18.

Zacharies doubting of the promise, is first aggrauated in the sinfulnesse of it, and that both by the person that brought it, namely, an Angell (described by his name *Gabriel*, and his function, *standing in the presence of God*, and *sent to speake to him*) as also by the matter of it, which was *good tidings, vers.* 19.

Secondly, his doubting is threatned with dumbnesse, as a penall signe; and this dumbnesse is first expounded in these words, *not able to speake.* Secondly, it is amplified, first by the time, how long it should continue, namely, till the time of fulfilling the promise, in these words, *vntil the day that these things shall be performed.* Secondly, by the cause, namely, because he

beleeue

beleeued not his wordes, verse 20.

Zacharies doubting appeares not to be about the qualitie of the Angel, whether hee were true or false: but about the truth of the promise, whether it should be performed or no.

If he had onely doubted whence the reuelation came, hee had not been so to blame: for *Gideon* desiring a signe whereby to know that it was an Angell of God that spake to him, was not blamed, but incouraged against his feare, when hee perceiued it to be so: but *Zacharie* looked so to the order of nature, that hee *considered not the power of God, to giue him glory*, in resting on his word, as *Abraham* in a like case had done before him, with great praise of his faith.

Iudg. 6 17. 22 23.

Rom 4.20.

The Obseruation or Doctrine.

From his punishment for this cause, that hee beleeued not Gods Word spoken to him; wee may obserue, that

Obser. *It is a prouoking sin not to beleeue God, when we haue his promise.*

Infidelity is a prouoking sinne.

Then not to rest on his word is a great transgression.

This may the better appeare if wee consider, that *Zacharies* vnbeliefe was, first, but in one part of Gods word. Secondly, it was an act, not a habit. Thirdly, it was not full, but of infirmitie, among many faithfull seruices, (as his testimony of being *righteous before God*, and *walking without reproofe in all his statutes and ordinances* declares) yet because hee *staggers at the promise*, when he knew God had spoken, he must speak no words of his owne, till he see Gods fulfilled.

Luke 1. 6.

Genes. 18. 13, 15.

Sara was rebuked for laughing at such a promise, by vnbeleefe, while she considered onely the impossibilitie in nature, and not Gods power, to whom nothing can bee too hard; though she ouercame the doubt, *and iudged him faithfull that had promised*; and by her faith *receiued power to conceiue seed.*

Hebr. 11. 11

The two Disciples walking to *Emmaus*, and communing about Christ, were rebuked of him of their foolishnes, and *slownes of heart to beleeue the* doctrine of the Prophets, manifest in it selfe, & by him notably declared vnto thē, though they had not forsaken their hope concerning him, but hanging between faith & feare, fought against feare, and (as they were able) helped their faith, as may be gathered by their mention of his resurrection on the *third day*, and of the women that visited his sepulchre and found not his body, but *saw a vision of Angels, who said he was aliue, &c.* *Luk.* 24. 25. *Luk.* 24. 21. *Ibid.* v. 23.

In like manner, he reproched the eleuen *for their vnbeliefe and hardnes of heart, because they beleeued not them that had seene him, being risen vp againe.* *Moses* and *Aaron* (faithfull seruants of God) were iudged to temporall death, and losse of the comfort and honor of bringing his people into the land of Promise, because they did not beleeue him *Mar.* 16. 14. *Num.* 20. 11. 12.

Deut. 32. 52 *to sanctifie him* in the presence of the children of Israel.

When a doubt but creepes into a mans mind, whether that which God hath spoken shall come so to passe, it is iniurious and grieuous to him, much more when with full vnbeliefe his promise is reiected, and the greater the contempt is, the greater is the sinne. 2. *Kings* 7. 2. *Psal.* 106. 24. *Heb.* 3. 17. 18. *Heb.* 10. 29. And the reasons of the poynt may be these.

Reasons.

Infidelitie dishonours God aboue many sinnes

First, sinnes are more sinfull, as they haue God more immediately their obiect, as hatred of God, despaire of his mercy, and vnbeliefe, (the mother of disobedience) which dishonors God aboue many sins of moralitie that are against ciuill behauiour. First, in questioning his truth; either without willingnes to inquire into it, as *Ahaz*: or conuinced of the trueth, oppressing their light with malice, as some of

the

the Iewes, and they that ſin againſt the holy Ghoſt, deſpiting the ſpirit of grace. Secondly, in limiting his power, as the *Iſraelites, Can he furniſh a table in the Wildernes?* Third- *Pſal.* 78. 19. 41.
ly, diſgracing his promiſe and meſſengers: *Is it a ſmall thing for you to* *Iſay* 7. 13.
grieue men, that you will alſo grieue my God?

Secondly, vnbeliefe is an inbred vice ſince the fall, it is of the prauity of mans nature, which is a faithleſſe diſpoſition in him, whereunto hee is ſo indulgent, that hee beares with himſelfe in it, euen where God offers to fence him, with promiſe, yea with *ſigne* and *oath*, *Num.* 14. 11. *Deut.* 1. 32. *Yet for all this ye did not beleeue the Lord your God.* He complaines of his ſons and daughters, that they were a people that *had no faith, a generation faithleſſe* *Mat.* 17. 17.
and peruerſe. Our Sauiour put the ruler that came to him about his ſonne in mind of this prauitie, *Except ye ſee ſignes and wonders, yee will* *Iohn* 4. 48.
not beleeue; and ſaith to his feare-

Mark. 4.40 full disciples, *How is it that ye haue no faith?*

2 *Cor.*4.4. Thirdly, It is much the work of the deuill with mans consent, first, in hindering the *light of the truth* from *shining* into the minde. Secondly, hiding away Christ, and by neglect causing wilfulnesse of the word, taking it away out of *their* *Luke.* 8.12. *hearts, lest they should beleeue* and bee saued; hee fights especially against faith.

Vse 1. We ought therefore to hate vnbeliefe in all the kinds and degrees of it, wee ought to beleeue God speaking vnto vs with absolute credence. First, whatsoeuer. Secondly, how often soeuer. Thirdly, in what maner soeuer he speak to vs, *Act.* 3.22.23. So we must sway our hearts against their natural disposi- *Mat.* 11.12. tion, as *the violent take faith by force,* *Ps.* 119.112 and breake into heauen. The deuill *Iam* 4.7. flees not from vs by dallying, but *1. Pet.* 5.9. by *resisting*, vnto which it is required that we be *steafast in the faith.*

Diuers effects of Faith. For first, Faith makes supernaturall things

things possible. *Math.* 17 20. *If thou canst doe any thing, helpe vs, and haue compassion on vs,* (saith the distressed father for his sonne possessed with a deuill;) if thou canst beleeue it (saith Christ) *all things are possible to him that beleeueth.* Secondly, it *sanctifieth God in a mans heart;* *Esay* 8.13. setting the affections of the heart vpon him. Thirdly, it giues him glory before men, out-looking improbabilites, and impossibilities in nature, resting on his truth and power. *Rom.* 4.19.20. Let vs be exhorted then when God hath spoken, to reioyce in his word, saying, *I haue the Word of God whereof I glory;* the word of God (I say) wherin I will glory. *Dauid* ouercame sorrowes, and was quickned with spiritual ioy by his faith, that it should be as God had said. *God hath spoken* *Psal.* 56.10 *Psal* 60.6 *in his holinesse, I will reioyce, I shal diuide Shechem, and measure the valley of Succoth, Gilead is mine, &c.* When the Lord hath said, *I will not leaue thee, nor forsake thee,* we may boldly

say, *the Lord is mine helper, I will not feare. Heb.* 13.5. God will doe that
*Gen.*28.15. which hee hath ſpoken to vs of, as hee ſaid to *Iacob*, *I will not forſake thee, vntill I haue performed that that I haue promiſed thee.* By Gods promiſe of euery mans life in the ſhip with *Paul* giuen to him, he giueth
*Acts.*27.24. 25.34.36 them hope, calls vpon them *to be of good courage* on this ground; *for I beleeue God, that it ſhall be ſo as it hath beene told mee, there ſhall not an haire fall from the head* of any of you, they beleeued it, and were all of good courage: at length wee ſhall ſay to
*Pſal.*48.8. Gods praiſe, *As wee haue heard, ſo haue we ſeene in the Citie of our God.* Let *vs lay vp* the promiſes in *our hearts, Pſal.* 119.11. ſet them ſtill before thee, digeſt them in a holy hope, & feed our ſoules with them, bee they generall or particular, to this or that ſtate and condition abſolute, or with exception of the Croſſe; and we ſhall at length perceiue in ſenſible effect, that God *hath not ſaid in vaine, ſeek ye me, none*

ſhall

shall be ashamed that wait for mee, either wee shall haue the very thing that wee doe desire, or the good of the want of it, *all things for good.* *Esay* 45.19. *and* 49.23. *Rom.* 8.28.

Seeing God will haue the maiestie of his Word had in reuerence, and so receiued of euery one to whom it is brought, and that not onely when he speaks in his owne person, but also when he speaks by such as hee sends; and seeing God declares his punishment on distrust of a particular promise, though but of weaknesse: hence wee may see how grieuous and offensiue it is to him, that men forsake the promise of mercy in Christ Iesus, offered so graciously, and so faithfully assured to euery one that beleeueth: therfore *let vs feare* infidelitie, for it is full of sinne and danger. *Vse.* 2. *Infidelity is a great sin.* *Hebr.* 4.1.

First, for the sinne, it is great, by the dignity of the person by whom the Gospel began to bee preached, euen *the Lord*, *Hebr.* 2.3. Thus is it aggrauated, that men *receiue not his testimony*, who first *is from heauen, and*

and aboue all. Secondly, *teſtifieth*
Iohn 3.31. *What hee hath ſeene and heara there.*
32. Thirdly, *God giueth him not the ſpi-*
rit by meaſure, ver. 34. Fourthly, Is
greatly beloued of his Father, *Who*
hath giuen all things into his hand,
verſ. 35. Firſt, concerning the cer-
tainty of the doctrine, and trueth
of it, it is all one whether Chriſt
ſpake by his owne mouth, or the
mouth of his ſeruants, for he is al-
wayes alike true in both. Secondly,
for obligation to faith and obedi-
ence, both are of like neceſſitie; *he*
that heareth you, heareth mee, and hee
that deſpiſeth you, deſpiſeth me, Luk.
10.16. But the degree of this ne-
ceſſitie is greater, ſpeaking in his
owne perſon, by the dignity of the
perſon in nature and office: becauſe
firſt hee is the ſonne of God, *Lord*
of all, Prophets & Apoſtles are but
2. *Cor.* 4 5. his ſeruants. Secondly, hee is the
Hebr. 12.2. Author of the Doctrine, they the
2 *Cor.* 1.24. meſſengers from him, *not Lords of*
Ioh. 14.11. *your faith.* Thirdly, he confirmeth
16. & 9.34 his Doctrine with diuine teſtimo-
Luk. 24.32. nies

nies by his owne power, and ſo it is to be beleeued for himſelfe, they in his name as his power was preſent *Acts* 3.12. Fourthly, Chriſt gaue efficacy to his own voice & theirs; they onely are *Miniſters by whom men beleeue:* when they miniſter the ſpirit, it is by him that *makes them able Miniſters*, 2. *Cor.* 3.5,6. *Mat.* 28.20

Secondly, vnbeliefe is a ſinne againſt the Goſpel, and the law alſo: for where the Goſpell is preached, and faith not giuen to it, the law is broke, and the firſt and great commandement of the law, which though expreſly it commands not faith in Chriſt, yet it implieth it where this way of depending on God for euerlaſting happineſſe is reuealed, and this meanes of louing of *God*, for it holds vs to the means of that which is commanded. *Adam* was not bound to beleeue in Chriſt, for then there was no need, neither was he reuealed, yet was he bound to beleeue euery Word of God, whenſoeuer he ſhould reueale it,

it, & whatsoeuer he should speake to him, he was bound to heare, and therein to obey him and loue him; now where the Gospell is preached by *the commandement of the euerlasting God, men are* required to beleeue it. Faith is the *worke of God*, which hee principally commands. They that reuolt after profession, are said *to turne from the holy Commandements giuen to them.* Faith is obedience to God, *Rom.* 1.5. *Act.* 6.7. Infidelity is disobedience. *Rom.* 10.16.21. 2 *Cor.* 10.6. Two sorts of things there bee that wee are bound by Gods law to beleeue and obey, some absolutely binding all men at all times; other things then when they are actually commanded, and so to rest vpon Christ for saluation, (where he is reuealed) is implyedly contained in the first Commandement.

Mark. 1.15. *Rom.* 16.26 1 *Ioh.* 3.23. *Ioh.* 6.29. 1 *Ioh.* 3.23. 2 *Pet.* 2.21

There is a consideration of the law without Christ, and so the *law is not of faith*, the righteousnesse wherby we are iustified *is reuealed*

Gal 3.12.

Without

Without the law; the law is a *killing letter*, and the ministery of it is the *ministery of condemnation*: the law *curseth euery one that continueth not in euery thing Written in it to doe it*, it beareth with no transgression, nor giueth any pardon, they that are of the law, must looke for no mercy. There is also a consideration of the law in the couenant that is in Christ; the obedience vnto it is perswaded thus: *I am the Lord thy God, &c.* wherein is offered vnto vs the Gospel, & this we should beleeue first, and then obey, perswaded that he is already our God, with willingnesse & cheerefulnesse looking for all things from him; and thus *faith stablisheth the law*, and differenceth the workes of beleeuers from the workes of vnbeleeuers, as after is noted. *Rom.* 3.21. *2 Cor.* 3.7. *Gal.* 3 10.

Thirdly, vnbeliefe is a kinde of blasphemy, it puts vpon God that which agreeth not with his nature, which is, being *a lyar*, which is *impossible to him*, *Tit.* 1.2. *Heb.* 6.18. his

Wit-

witneſſe is greater then the witneſſe of man. Hee that honours a man with cap & knee, it contents him, a vaine lying fellow doth more dishonour him thereby, then with all the outward ſignes he honours him: ſo he that beleeues not God teſtifying of his Son, that whoſoeuer receiueth him hath life, (what reſpect ſoeuer he giueth him in other things) diſhonors him more in that one, then he honours him in all the reſt, making the credite of his teſtimony ſuſpected. In that ſoule where faith is not, his diuinitie is not aſcribed to him, as trueth, power, mercy, righteouſneſſe; as on the contrary, faith giueth vnto God his diuinity, not in his owne eſſence, but in our ſoules, *Wee ſeale it, that hee is true,* mightie mercifull, &c. ſpecially when all things ſeeme contrary to the promiſe, our nature, common order of things, and the ſenſe of our owne mind, for then by depending on his bare word *We giue him glorie.*

Num. 23. 19.
1 *Ioh.* 5. 9. 10.
Ioh. 3. 33.
Rom. 4. 18. 19. 20.

Fourth-

Fourthly, Vnbeliefe hath in it an odious vnthankfulneſſe, in refuſing Chriſt with his grace and bleſſing ſo freely offered *to euery creature:* it is a wilful *forſaking of our owne mercies, Ionas* 2.8. The vnthankfulneſſe is two wayes aggrauated. Firſt, by the greatnes of the mercy offered, *how ſhall wee eſcape, if wee neglect ſo great ſaluation?* Secondly, by the wonderfull tendernes of loue in the offering of it. Firſt, without difference to all, *all that labour and are weary. Math.* 11.28. *Euery one that thirſteth, Eſa.* 55.1. *Iohn* 7.37. Secondly, with a ſure promiſe that they ſhall not come in vaine. *Mat.* 11.28.29. *I will eaſe you, you ſhall find reſt for your ſoules. Him that cõmeth to me, I caſt not away.* Thirdly, beſeeching men by his ſeruants *to be reconciled to God*, not to *receiue the grace in vaine.* 2. *Cor.* 5.20. & 6.1. Fourthly, *waiting that hee may haue mercy vpon vs. Eſa.* 30.18. *Wilt thou not be made cleane? when ſhall it once be? ſtanding at the doore & knocking,* *Mark.* 16.14 *Hebr.* 2.3. *Heb.* 12.22, 25. *Iohn* 6.37. *Iohn* 7.37. *Ier.* 13 27.

pro-

*Reu.*3.20. promiſing a refreſhing fellowſhip to any that *heare* his voice, and *open* to him. Fiftly, expoſtulating with men *Why they will die,* ſeeing life is ſo freely offered them. Sixtly, proteſting againſt his pleaſure in the death of them that die. *Eze.*18.31. Seuenthly, lamenting their folly & loſſe in refuſing him and his goodnes offered, with wiſhing they had hearkened to him, vnto their certaine and great felicity. *Deu.*32.29 *Pſal.*81.13. Heerein God puts on
Eſay 48.18 him the affections of a father, lamẽting the vntowardnes of his child, for whom hee would haue done much, and that with delight if hee had taken his courſe, therforewhether it be of ſottiſh negligence, or of obſtinate rebellion, it is inexcuſable vnthankfulnes to reiect him.

Fiftly, vnbeliefe holds a man in the power of ſinne, in an vniuerſall pollution of nature, the ſeat of it is
*Heb.*3.12. an *euill heart,* full of euill affection: ſo it robs God of that holy inward
Acts 15.9. worſhip which faith (*purifying the heart*)

heart) sets vp and maintaines. For *Faith* is ioyned with *Loue, a pure heart, and good conscience.* 1. *Tim.* 1. 5. and that no true inward worship of God can be performed without faith, may appeare by all the parts of it.

First, *Confidence or trusting in God,* cannot be in an vnbeleeuer, for first it hath testimony of pleasing God much, hee delights in such: there be many promises made to them; *It hath great recompence of reward, but without faith it is not possible to please him.* Secondly, Confidence is an effect of faith. *Ephes.* 3. 12. *Entrance with confidence through faith in his name, him God raised vp & gaue him glory, that our faith and hope might be in God:* And so confidence is often taken for faith. *Math.* 9. 2. *Be confident my sonne, thy sinnes are forgiuen thee, and in his name shall the Gentiles trust. Mat.* 12. 21. *Haue the faith of God,* or haue faith in God, (that is) an assured trust in him for the performance of whatsoeuer he hath

Trust in God, is not in vnbeleeuers.

Heb. 10. 13.

Heb. 11. 6.

The effects of trust.

Mar. 11. 22.

hath promiſed with a holy *ſecurity* becauſe of his goodnes, truth, and power. *Pſal.*119.49.50. Thirdly, hereby wee rowle our ſelues vpon the Lord for all needfull good, help and defence againſt all hurtful euill, to the hauing of our heart fixed and vnmooueable, not afraid *at any euill tidings*, to be quiet in this certainty, that God ſhal giue our faith the victory, to be quickned & cheared with the promiſe, *to laugh at deſtruction* when it comes, to *reioyce* at the *times to come*, ſo *ſtrengthened in faith*; that we inioy a ſingular tranquilitie of mind, noted by languiſhing or reioycing, becauſe we vſe to laugh at thoſe, againſt whom wee do aſſure our ſelues of certaine and eaſie victorie.

*Pſal.*121.7
*Pſal.*27 3.
Iob 5.22.
*Prou.*31.25

In men lightly indued with this truſt, in whom faith is weak, there is found much vnquietneſſe, diſtracting cares, feares, doubtings. *Mat.* 6.30. *Shall he not doe much more vnto you, O yee of little faith; Who art thou that thou ſhouldeſt feare a man that*

Eſay 51.12, 13.

that shall die? I, euen I am hee that comfort thee, be confident, it is I, be not afraid, O thou of little faith, wherefore didst thou doubt? how much more in men that haue no faith, must their hearts bee shaken with the sound of feare, as *the trees of the forrest are moued by the wind*, or else be hardened against threats by flattery, either of their owne heart, *Psalm.* 36. 2. or of others that lay snares for their steps, *by causing thee to trust in lying words*, (promises falsly applied. *Ier.* 7 8. 9. to make *falsehood their refuge, & to hide themselues vnder vanity. Isa.* 28. 15. which whosoeuer do, shalbe ashamed, for the *haile shall sweepe away their vaine confidence.* vers. 17.

Math. 14. 27. 31.

Esay 7. 2.

Iob 15. 20. 21.

Ezec. 13. 10.

That a man may stay thus on God, he must know that hee is his God, who counts the care of his safetie, and the charge of his happines to belong to him, and that he is both able and willing to help him, in trust wherof he challengeth the aduersaries of his felicity with ho-

ly insultation, either as at the barre for accusation or condemnation, or as in the field for force, *to separate him from the loue of God*; vnto the which there is necessarily required faith in Christ to reconcile him to God, that hee may haue right to that couenant, *I will be thy God*, for the couenant is established in the blood of Christ, then *knowing whom he hath beleeued*, hee commits himselfe to him vntill the day of iudgment for eternall safety, and *reioyceth vnder the hope of the glory of God, and not so onely, but reioyceth in tribulation, yea in God, because of the atonement by Iesus Christ*. *Rom.* 5.2.3.11.

Rom. 8.35.

Heb 8.10, 11.

2 Tim. 1.12.

The loue of God is not in vnbeleeuers.

Secondly, *Loue of God*, whereby first we may stand affected and moued towards him. Secondly, cleaue to him, not only as author & maintainer of all our good spirituall or temporall, had or hoped for, but as the soueraigne good in himselfe, excellent aboue all, chiefly to be loued. Thirdly, what we loue in this world

world, to loue for his sake, and in him persons or things which hee hath commended to our loue. Fourthly, giue our selues to him to be at his wil, preferring his glory before our selues, hate our selues as wee are against him. Fiftly, cannot bee satisfied but in the fruition of him, and therein rest with delightfull contentment. *Psal.* 73. 25. *Whom haue I in heauen, but thee? and I haue desired none in earth with thee*; This loue (I say) wherwith God is worshipped, cannot be in vnbeleeuers. For first, of such Christ said, *I know you, that the loue of God is not in you.* Secondly, Gods loue preuents and moues ours to him; *We loue him, because he loued vs first* 1 *Ioh.* 4. 19. but God loues not vnbeleeuers (while they continue such) and therefore they cannot loue God. Thirdly, loue is a grace giuen in regeneration, *I will circumcise your hearts, and the heart of your seed to loue me.* Deu. 30. 6. his spirit is called the *spirit of loue.* 2. *Tim.* 1. 7. because it workes

The effects of this loue.

Iohn 5. 42.

it

it in vs as a true fruit, & *guides our hearts into the loue of him.* 2 *Thes.* 3. 5. Fourthly, It is one speciall note by which gracious men, heires of life are noted, and to whom the promises are made, *that they loue God, Rom.* 8, 28. such are *known of God,* 1. *Cor.* 8. 3. haue the Apostolicall blessing; *grace be with all them that loue the Lord Iesus sincerely.* for such the great things of Gods *kingdome* are prouided. 1. *Cor.* 2. 9. 2. *Tim.* 4. 8. *Iam.* 1. 12.

Ephe. 6. 24.

Esay 8. 13. *Feare of God is not in vnbeleeuers.*

Thirdly, *The feare of God* is not in an vnbeleeuer; for by this feare, first, wee *sanctifie him in our hearts, Esay* 8. 13. acknowledging his diuine properties with reuerence, standing in awe of him. Secondly, wee feare his word, *reuerencing the commandements to obey them, Pro.* 13 13. the threatnings *to make peace with him*; his promises & his *goodnes*, least we forsake thē or make our selues vnworthy of them. Thirdly, wee giue our selues to good duties with strife, to do them so as to

Ezra 10. 3. *Esay* 27 5. *Hebr* 4. 1. *Hos.* 3. 5. *Heb.* 12. 28.

please

pleaſe him. 2 *Chro.* 19.9. Fourthly, we hate to ſin againſt him, where no eye but his can take notice of vs, and where we haue power ouer many. *The feare of the Lord, is to hate euill,* euen ſecret euill, *pride, arrogancie,* and generally *the euill way.* *Pro.* 8.13. *Ioſeph* giues his brethren this ſecuritie, *I feare God, am not I vnder God?* *Gen.* 42.18. & 50.19. *Iob* declares his feare of God thus; that it kept him from contemning the *iudgment of his ſeruant,* & his maid, when they did contend with him, though his power was ſufficient to make afraid a great multitude; yet he feared to offend the moſt weake and contemned. Fiftly, we labour, aſpiring to heauenly righteouſnes, *purging and cleanſing our ſelues from all filthineſſe of fleſh and ſpirit,* tend vnto and *follow after full holineſſe,* 2 *Corint.* 7.1. This feare of God, whereby God is worſhipped, is not in an vnbeleeuer: for firſt, it is wrought in regeneration, by vertue of Gods couenant, with ſuch as

Gen. 39.9.

The effects of this feare.

Iob 31.13.

Ieremi. 32. 39.40.

haue their ſinnes forgiuen, he promiſeth to put *his feare in their hearts*, to giue them *one heart, & one way to feare him, for their wealth*, but vnbeleeuers are not regenerate. Secondly, The *ſpirit of the feare of the Lord reſteth vpon Chriſt for* his members. *Eſa.* 11.2. but vnbeleeuers are not Chriſts members. Thirdly, Feare of God is prouoked by the *mercy of God*, *Pſa.* 130.4. but vnbeleeuers are not ſo prouoked: but rather moued to ſinne, becauſe God is mercifull. *Rom.* 6.1. Fourthly, it workes perſeuerance in good, holds a man to God, with a perpetuall, will that they that feare him, *ſhall neuer depart frō him*: but vnbeleeuers ſtart aſide *like a broken bow*, *Pſa.* 78.57. The feare of God is the *whole of a man*, *Eccleſ.* 12.13. (whether his whole dutie comprized vnder that head) *The feare of the Lord*, be meant the head, *beginning*, or chiefe point of godly *wiſedome*. *Pſal.* 111.10. or be *his* chiefe *treaſure*, *Eſa.* 33.6. that is, that without

Prou. 16.6.

which

which, a man is wholly vanity, and to which wholly he ſhould looke, as vnto life. The vnbeleeuer, firſt *contemnes God, Pſa.* 10.3. and hee declares it by the lewdneſſe of his waies. *Prou.* 14.2. Secondly, ſome ſo farre ſhew they feare not God, that an other man findes to pronounce of him *euen in his heart, that the feare of God is not before his eyes.* *Pſal.* 36.1. 3. When an vnbeleeuer feares God, it is penall, *the ſinners in Sion are afraid, feare is come vpon the hypocrits, who ſhall dwell with the euerlaſting burning, who among vs ſhal dwel with the deuouring fire*; thus fearefull be their thoughts of God, (as the *deuils beleeue and tremble*) that they haue not faith to moderate feares of wrath. Fourthly, or it is meere ſeruile, the obiect of it is euill of puniſhment, it is onely a bridle to hold back from ſome ſinnes, and to hold to ſome workes of ciuilitie. The feare of the beleeuer is firſt childlike, as of a father, out of ingenuitie, a diſpoſition of a child. 1. *Eſay* 33 14. *Iam.* 2.19. *Properties of Gods feare.*

*Mala.*1.6. *Pet.*1.17. *If I bee a father, where is mine honour, a ſonne honoureth his father.* Secondly, it is voluntary, hee *deſires to feare him*, and that is his comfort, as a ſigne that he is in the couenant. *Nehe.*1.11. It is ioyned with *truſt in God, Pſa.*31.19. how great is thy *goodneſſe that thou haſt laid vp for them that feare thee; and done for them that truſt in thee, euen before the ſonnes of men, and with ioy in God. Pſalm.*2.11. *Serue the Lord with feare, & reioyce with trembling,* the chiefe obiect of it is euill of ſin; a iuſt man is one that *feareth an oath Eccl.*9.2. Gods offence rather then his owne diſtreſſe, which appeares in this, that howſoeuer God ſpare him, hee will not ſpare himſelfe, *he is a law to himſelfe.*

*Rom.*2.14.

Obedience to God, is not in vnbeleeuers.

Fourthly, *obedience to God* (which is a voluntary ſubiection of minde and heart: Firſt, to him. Secondly, to hearken to his voyce and will. Thirdly, to doe it in that manner, and to that end which he appoints) is not in an vnbeleeuer. For firſt,

*Exod.*24.7. *1 Sam.*15. 22.

vn-

vnbeliefe in it ſelfe is diſobedience, as before is noted, *pag.* 14. Secondly, *What it is.* It is the cauſe of diſobedience. In that Infidels are diſobedient to God, the fault is ſpecially in the will, not chuſing God and his Law; *ye would not*, is the occaſion, *my people would not hearken to me*, *Pſal.* 81.11. For the *Wiſdome of the fleſh cannot be ſubiect to Gods law*, the carnall man is two wayes for the deuill, to *fulfill the wills*, 1. *of the fleſh*, 2. *of the mind. Ephe.* 2.3. their generall note is, *children of diſobedience. Ephe.* 5.6. *ſeruants of ſinne, free from righteouſneſſe*, they neuer had ſo much as in heart, true righteouſneſſe, *their mindes are ſet in euill workes. Col.* 1.21.

Rom. 6.16, 17.

Mat. 23.37.

Rom 8.7.

Rom. 6.20.

And it is no maruell, that vnbeliefe ſhould be the mother of diſobedience, ſeeing Faith is the mother of obedience *Working by loue*, thereby wee *receiue the ſpirit*, to the renewing of our nature, *Ioh.* 7.39. our *new birth*, 1. *Ioh.* 12.13. and *leading* vs in the way that is called

Gal. 5.6.

holy, wherein the redeemed *walke*, there is wrought in vs an holy agreement between our nature (as it is new) and Gods law, whereby we *delight* in it, and the *Commandement is not grieuous*. 1. *Ioh.* 5. 3. The faith of Gods mercy moueth vs to *giue our selues* to his seruice, as an offering of thankfulnesse. *Rom.* 12. 1. 2. & impels vs by the loue of Christ, to *liue no longer to our selues, but to him that died for vs, and rose againe*; to die to our selues, and to liue to him.

Rom. 7. 22

2. *Cor.* 5. 14.

Obedience also proceedeth from our acknowledging, and withall dimission of mind reuerencing God for our Lord, whereby wee are prompt and ready to obey him, counting it iust to do so, because of his authority ouer vs in all things, which vnbeleeuers cannot doe.

Psal. 45. 10. 11.

Patience is not in an Infidell.

Fiftly, Patience vnder affliction, cannot be in an vnbeleeuer; for first by Patience we first rest in the will of God, and abide with him in his wayes. *Psal.* 39. 9. *Lam.* 3. 28. *Hee*

Psal. 44.

fit-

ſitteth alone & keepeth ſilence, becauſe hee hath borne it vpon him. Secondly, *we poſſeſſe our ſoules, Luke* 21.19. (that is) wee gouerne them by the power of the ſpirit, that the troubles infringe not our inward peace, yea we find matter of ioy in them, and inioy a bleſſed life, keeping our ſoules to eternall life. Thirdly, we giue glory to God, & bleſſe him by acknowledging his hand, and his authority ouer vs and ours. 1. *Sam.* 3.18. his wiſdome, righteouſneſſe, and goodnes, 2. *Sam.* 16.10. for the *Lord hath bidden him, who dare then ſay, Wherefore haſt thou done ſo? it may bee that the Lord will looke vpon mine affliction, and doe mee good for his curſing this day.*

The effects of it.

Iob 1.

To ſerue God thus, is not in an vnbeleeuer, for Patience comes out of Faith and Hope, and ſo are ſet together as mother and daughter. 1. *Theſ.* 1.3. *The patience of your hope* 2. *Theſ.* 1.4. *your patience and your faith in all your tribulations, &c.* The elders by *faith and patience are ſaid* *Hebr.* 6.12.

to inherite the promiſe. Firſt, Chriſtian Patience is reckoned among
Gal.5.22. the *fruits of Gods ſpirit*, who works it by infuſion of the habitual grace, and gouernes the ſoule ſo habited by the indwelling of the ſame ſpirit, that it hath a *perfect worke* vnto intireneſſe. *Iam.* 1.4. for holding parts of holineſſe, and for continuing therein to the end; Patience is thus needfull, that we may *continue in well-doing. Rom.* 2.7. and that in patience of the good work, *hauing done the Will of God, we may inherite the promiſes, Heb.* 10.36. Secondly, *Patience* is brought by the ſpirit into act, Firſt, by meditation and application of Gods giuing of his ſon to vs, and all things with him, for he is the pledge of all promiſes
2 *Cor.* 1.20 in whom they are *all yea & Amen.* And vpon that gift wee are armed both againſt feare of euill, nothing can hurt vs, *who can bee againſt vs?* For God is with vs, and alſo with hope of all things good for vs to
Rom. 8.32. receiue, *hee hath giuen vs his Sonne,*

how

how shall hee not with him giue vs all things also. Secondly, *Patience* is brought to act by meditation of his promises: as first, of his presence with vs in trouble. Secondly, of moderating the *temptation to our strength, that we shall be able to beare it.* Thirdly, *of giuing an issue.* Fourthly, of working our present good, furthering *our holinesse*, our gaine in the inner man. Fiftly, promoting our future *glory.* 2. *Corinth.* 4. 16. 17.

Psal. 91. 15

1 *Cor.* 10. 13

Esay 27. 9. *Hebr.* 12. 10

Thirdly, *Patience* proceeds from Humilitie, considering what our sinnes come to. 2. *Sam.* 15. 26. *Leuit.* 26. 41.

Fourthly, it is much furthered by a good conscience, which is a strong supporter in tribulation, not onely vnto vnquietnesse of minde, but to reioycing in heart, *a continuall feast.*

Ioh. 27. 5. 6. *Prou.* 15. 15.

Vnbeliefe hath either senselesse stupidity, *Ier.* 5. 3. or *hardening*, and making the courage stark and stiffe to indure the vttermost, as *Pha-*

raoh, or a counterfeit humiliation, wherby men in trouble flatter God to get out of his hands, as *Ahab*, and tho e *Israelites*, *Psal.* 78. 39. 37. of such God complaines. *Hos.* 7. 13. *Though I haue redeemed them, yet they speake lies against mee:* and if God ease them not in their owne time which they set, then their pride opens their mouth against God vnto stout words. *Esay* 58. 3. *Mal.* 3. 13. 14. and their *hearts fret against the Lord. Pro.* 19. 3.

Reue 16. 9.

Praier cannot well be made by an vnbeleeuer

Sixtly, *Prayer* cannot rightly be performed by an vnbeleeuer: For it is an action of the heart, wherein we acknowledging God the author of all goodnesse, the giuer *of euery good and perfect gift*, inforce the powers of our soules to doe an immediate seruice to him, to bring forward his decrees into execution: and first, Prayer requires *Faith*, not onely of Gods essence and power, but of his loue and good will to vs to accept our persons, and receiue our prayers. Secondly, *Prayer* must bee

What Prayer is.

Mar. 11. 24

Rom. 10. 14

Heb. 11. 6.

bee by *the holy Ghoſt. Rom.* 8.26.27. *Iames* 1.6. *Iude* 5.20. Thirdly, it requires an *vpright* perſon, *Pro.* 15.8. *a Worſhipper of God that doth his will. Iohn* 9.31. and 15.7. Fourthly, it needs *the ſmoke of incenſe*, the odor of Chriſts ſacrifice, *Reu.* 8.4. Fiftly, it requires *Humilitie* and *pouerty of ſpirit. Reuel.* 8.4. Sixtly, *Prayer* needs hope, whereby adhering to the Lords goodneſſe, we *wayt* conſtantly vpon him for his helpe, *Pſal.* 37.4.7. Seuenthly, it requires Charity, in *forgiuing* offences againſt vs, *Mar.* 11.25. and thus it is a note of ſaluation, all which are farre from the wicked, *Pſal.* 119.155.

What required to it.

Pſal. 37.4 7

Seuenthly, Thankſgiuing, or *Sacrificing praiſe to God*, cannot bee rightly performed by an vnbeleeuer: for firſt it requires an heart affected with this aboue all benefits, that the *Lord is our God*; it goeth thus, *thou art my God, & I wil thank thee*: thus they were wont to giue thankes before the Arke, the teſtimony of Gods preſence with his peo-

Infidels cannot giue God thanks well.

Pſa. 144.15
Pſa. 118.28
Pſal. 30 4.

What thankesgiuing to God is.

people. Secondly, it must bee done with taste of the loue of God to vs in the benefits, as pledges of more to come, as the *valley of Achor* giuen the *Israelites* for a *dore of hope.* *Hos.*2.15. Thirdly, it must be with *reioycing and pleasure in the duties.* *Psa.*107.22. Fourthly, with consecration of our selues, & that which we haue to the Lord to *glorifie him.* *Psal.*50.23. and 116.12.13. And in the mediation of Christ offered vnto acceptation.

What required to it.

*1 Pet.*2.5.

Vnbeleeuers, though formally they may giue thankes, conuinced that all good is from God, or carried by pride in their preferment before other men in the giftes of God, *as the Pharisee*; Yet first, they are more in praiers then in praises. *Luk.*17.16.17. of *ten* that ioyned in petition, *but one returned to giue thankes.* Secondly, they cannot truly giue thankes for spirituall benefits, which are giuen only in Christ to such as beleeue in him. Thirdly, nor for temporall benefits, freely, feeling-

Luke 18.10.

feelingly, with loue of the duety, taſte of Gods loue, and delight in him; As a Iudge, feaſting a malefactor by the way, whom hee hath condemned and will hang, gets but heartleſſe thankes of him: ſo God for his bountie to an vnbeleeuer, *who ſtill feares that he wil deſtroy him after* he hath done him good. *Iob 27.*

Eightly, vnbeliefe diſables a man to euery good worke, he turnes all his works into ſinne, that hath not liuely faith: for firſt, without faith we are infidels, and without it, it is *impoſſible to pleaſe God. Hebr. 11.6. Whatſoeuer is not of Faith is ſinne. Rom. 14.23.* and an action may bee ſaid to be ſinne to him that doth it, not onely when a man is not perſwaded of the lawfulneſſe of his action, yet doeth it: but when hee beleeues not that hee is accepted of God in Chriſt, and his action in it ſelfe lawfull, and cloathed with due circumſtance, as in eating any kind of meat fit for nourifhment of the body, if he be not perſwaded in his con- *Infidelity diſables vnto good workes.*

conſcience, that by Chriſt of whom hee is a member, he hath title and right to it, hee ſinnes in his eating. Secondly, by infidelity wee are out of Chriſt, and without his vertue we doe nothing acceptable to God good in his ſight, as the *branch brings not fruit vnleſſe it abides in the vine, Iohn* 15. 4, 5. as is our ſpirit, nature or principle, out of which we worke, ſo is our worke; *Wickedneſſe proceedeth from the wicked,* 1. *Sam.* 24. 14. *An euill tree cannot bring forth good fruit, Mat.* 7. 18. all the works of an vnbeleeuer (a man not in grace) euen his religious workes are ſinne, ſo as there is no mixture of true goodnes in them. *Hagg* 2. 15. they are *dead workes:* First, becauſe they come from men ſpiritually dead. Secondly, becauſe they are vnto death, by abuſe of good matter, through peruerſe affection, vnto ends not allowed or appoynted by God: when men are in Chriſt, they muſt repent of their falſe manner of doing thoſe works which

What are dead works.

which for matter are vnreproueable. *Paul counted them losse and dung. Phil.* 3. 8. yet God puts some difference betweene them and such works, as are sinnes of their matter and kinde, in rewards heere, and in lesse punishment hereafter.

Thus much for the sin by vnbeliefe, now of the misery by it.

The misery of an vnbeleeuer.

First, an vnbeleeuer remaines vnder the judgement of God, euen in that, that hee beleeues not, nor can beleeue by any inherent power. *Rom.* 11. 32. *God hath shut vp all in vnbeliefe:* it is a wofull imprisonment.

Secondly, Vnbeliefe holds a man vnder the rigour of the Law. To such a man (during the time he cõtinues such) there is no mercy to pardon the least want of goodnesse in nature, or omission of any dutie or actiõ inward or outward which is required. He that beleeues not in Christ (who submitted himselfe to the law willingly, wherunto otherwise he was no debter, being Lord

of

of the law, that hee might *redeeme them that were vnder the law*) is *vnder the law*, as it requires perfect obedience, and exact righteousnesse vnto the least iod or tittle, and that by his owne strength, which because it is impossible; therefore an vnbeleeuer so dying, *dieth without mercy. Heb.* 10.28.

Gal. 4.4.

Thirdly, vnbeliefe holds him vnder the irritation of the law. The more it reueales sin, the more corrupt nature lusts and striues to doe it. *Rom.* 5.20. not onely by setting sinne before the eyes of the sinner, that hee is constrained daily to discerne his damnation prepared, but also because though the wil of God appeare vnto him: yet he tramples it for his lust, and despiseth the authoritie and maiestie of the Lawgiuer; and by this apposing of law to lust, originall sinne fils men with actuall sinne, that sin becomes *out of measure sinfull by the Commandement, and works all maner of concupiscence. Rom.* 7.8. Onely by the vertue of Christ

Rom. 7.13.

Christ in vs by faith, wee consent vnto, and delight in the law.

Fourthly, Infidelity holds a man vnder the coaction of the law, hee loueth not the good which the law commandeth: the *law is not in his heart*; (it is so only with them that by faith in Christ are in the new Couenant, *Hebr.* 8.10.) Hee hateth not sinne as the law forbids it. The Spirit of God hath noted of euill men, they *hate the good, they loue the euill. Mich.* 3.2. *Psal.* 36.4. *Hee sets himselfe vpon a way that is not good, and doth abhorre euill*, the whip and wages (specially worldly) are his motiues: the law was *added, because of transgressions*, giuen to the *lawlesse and disobedient*, that they who are not willingly subiect, might by terrors and promises of the law, forbeare some euill which they hate not, and doe some good which they loue not, might be held vnto some kind of morality, and be restrained from what their disposition is vnto: As a dog kept from the

Gal. 3.19
1 *Tim.* 1 9

the meat he desires, by the holding of a cudgel ouer him, or kept from biting by tying vp, or a foxe chained vp from preying, yet keeps his nature still: so an vnbeleeuer may for a time, in some particulars, obey God, in refraining some euill; but hee cannot obey cherefully and from the heart, for hee is in the flesh, and therefore cannot please God.

Fiftly, an vnbeleeuer (whilest he so continues) is kept vnder the malediction of the law, hee is vnder the curse, and is bound in a bondage, to feare the curse, whether it be written or not written in Gods booke, cursed is he in his blessings, *Pro.* 1 32. (*the prosperitie of fooles destroyeth them. I will curse your blessings*, saith the Lord, *Mala.* 2. 2. *yea, I haue cursed them already;*) so also is hee cursed in his crosses, they purge not his sinne, but stirre his corruption: he hath euill of good, and euill of euill, all turnes to his hurt: his infidelitie shuts out the good of most ex-

excellent meanes, and makes *Christ vnprofitable to him.* *Galat.* 5.2. For though Christ by his absolute power can doe whatsoeuer hee will, yet in respect of his ordinate power, he is made impotent (in a sort) to great works by the vnbeliefe of men, *Mark* 6.5. for *it is to men* according to their faith. *Math* 9.29. *Hebr.* 4.2.

Sixtly, vnbeliefe in such as liue vnder the Gospell, increaseth their misery aboue others, to whom that word of saluation was neuer sent; *Indignation and wrath, tribulation and anguish shall bee vpon euery soule that workes euill, but to the Iew first.* *Rom.* 2.9. the abuse of his dignitie and preferment, casts him into the deeper cõdemnation, as *Capernaum lifted to heauen, shalbe cast downe into hell.* *Mat.* 11.23. *This is condemnation, that light is come into the world, and men loue darkenesse rather then light.* *Ioh.* 3.19. *To whom much is giuen, of him shall much bee required:* Christ is to *the ruine of many.* *Luk.* 2.34. They haue a double condemnation, one from *Luk.* 12.48.

the

the Law, which they haue broken, wherein Christ found them: another from the Gospell, for not receiuing Christ with the offered deliuerance by him. *Iohn* 12.48. *The word that I haue spoken shall iudge them at the last day: They stumble at the stumbling stone, and are broken, it falls vpon them, and grinds them to powder.* A malefactor dyeth by the law iustly, he hath deserued death, but if he haue the offer of the kings pardon and refuse it, hee is twice guiltie of his owne death: such mens iudgement begins heere in spirituall plagues, *Ioh.* 12.39. *They could not beleeue, &c. Iohn* 15.6. *He that abideth not in me* (saith our Sauiour) *is cast foorth as a branch and withereth and men gather them, &c. Rom.* 11.8,9,10. *their eyes are darkned that they see not, and their backes bowed downe alway*; they that would not see, shall not see; they that would not beleeue, now shall not beleeue; after comes their vtter destruction, damnation in hell, no

Mat. 21.44.

lesse

leſſe tolerable then that *of Sodome and Gomorrah.* *Mat.* 10.23

Thus much of the neceſſitie of faith, ſome inducement it may be to beleeue, to looke into the bleſſednesse of beleeuing, *bleſſed is ſhe that beleeued*; beleeuers are bleſſed aboue other people, it may bee ſaid of them as *Moſes* ſaid of *Iſrael*, with admiration: *Happy art thou, O Iſrael, who is like vnto thee; O people ſaued by the Lord, &c.* Their Faith makes them partakers of true felicity, they are *bleſſed with faithfull Abraham*, though their faith be not ſo ſtrong as his was, yet its *alike precious.* 2. *Pet.* 1. 1. they haue the ſame *bleſſing with him.* *Gal.* 3.9.14. But of this bleſſednesse of the beleeuer more after, when I come to ſhew what faith receiueth, &c. *Luke* 1.45. *Deut.* 33.29

Reſolue then to obey the Goſpel, and that ſpeedily, while the time of acceptation, and the day of ſaluation is, God commands you to receiue his ſonne, promiſeth mercy to euery one that beleeues in him,

diſpute

diſpute not againſt his faithfull and true ſayings, liſten not to the deuil and your owne carnall wiſedome, muttering and obiecting thus.

Obiection. 1.

Who am I? or what is my worthineſſe, that I ſhould conceiue of God, that he ſo reſpected me, as to giue his Sonne, and with him ſo great happineſſe for me? I doe not beleeue it.

Anſwere.

Firſt, there was neuer man worthy of ſuch fauour. For the *opening of the ſealed booke*, (the bare foreknowledge of things to come) found no man liuing or dead worthy of it, but onely Chriſt, whom then ſhall ſo great loue and gift of loue find worthy of it in himſelfe?

Reue.5.3.9.

Mans vnworthineſſe excludes not man from mercie.

Secondly, this commends the free grace of God, that hee was ſo far from making the reſpect of our worthineſſe to turne his minde towards vs, that *when wee were of no ſtrength,*

ſtrength, meere *enemies*, *ſinners*, and *vngodly*, hee prouided the merit of his Sonne for vs: His *loue* is ſet before the *gift of his Sonne*, to declare the freeneſſe of the benefite; wee bring nothing but our needineſſe, emptineſſe, and nothingneſſe, wee are onely receiuers of Chriſt with his bleſſing, and of faith alſo, whereby to receiue him, *It is of faith, that it might be of grace, Rom.* 4.10. Herein God hath *manifeſted* and made certaine his loue, 1. *Iohn* 4.9. *Iohn* 3.16.

Thirdly, the holy ſeruants of God, notwithſtanding their owne vnworthineſſe, which they freely confeſſe, euen to the very *leaſt of all the mercies* and trueth which they receiued: yet beleeued and humbly claimed Gods promiſe with this reaſon: *Thou ſaidſt vnto me, returne into thy countrey, and kindred, and I will doe thee good. Gen.* 32.9.10.11. Thus did *Iacob*, and ſo *Dauid*, *Who am I, O Lord God, and what is mine houſe, that thou haſt brought mee hi-*

therto?

therto? and this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken of thy seruants house for a long while, but doth this appertaine to man, O Lord God? thou hast reuealed vnto thy seruant, saying, I will build thee an house, therfore haue I beene bold to pray this prayer before thee: thou art God, and thy Workes be true: thou hast told this goodnesse to thy seruant, let the house of thy seruant be blessed for euer with thy blessing, 2 *Sam.* 7.18.29. They pray him to performe his promise *for his owne sake*, and hee hath said, that hee will *put away our iniquities*, and so doe vs good *for his owne sake*, *Esay* 43.25. and thus *shall they know that he is the Lord, when he hath respect vnto them for his Names sake, and not after their corrupt workes*, *Ezek.* 20.44.

Dan. 9 19.

Fourthly, he that is not worthy of the great mercy hee receiues, may in respect of his receiuing of it, be counted *worthy*. As in the receiuing of Christ in the Sacrament,

some

ſome are ſaid to *receiue worthily*, ſo in the word preached, in compariſon of others, ſome are ſaid to bee worthy: ſo as the bleſſing of peace ſhall *remaine with them*, *Math.* 10. 13. which is, when being ſenſible of their ſinne and miſery, they willingly imbrace the offer of peace which others reiect; Though no man by any inherent worthineſſe, be worthy of the world to come, the reſurrection from the dead, the kingdom of heauē; yet God counts them worthy, when they imbrace the offer of it, and will not for any troubles that they ſuffer, *caſt away their confidence, nor forſake the promiſe*, *Luk.* 20. 35. 2. *Theſ.* 1. 5. God accepts them as worthy, as hee rejects them as *vnworthy* that reject his grace. For this acceptation and counting worthy, our Lord Ieſus Chriſt teacheth vs to pray, *Pray continually, that yee may bee counted worthy to eſcape all theſe things that ſhall come to paſſe*, *Luk.* 21. 36. when any man receiueth Chriſt by faith,

1 *Cor.* 11. 27

Math. 22. 8.
Acts 13. 46.

hee receiueth his merit with him, is cloathed with his righteousnes, which God imputes to him as his owne, and so *is worthy* in Gods account of the heauenly glory. *Reu.* 3. 4. cloathed with Christ whom he hath put on by faith, hee is presented blameleſſe in the ſight of God, that then you may be ſetled in conſcience, that being in your ſelfe vnworthy, you ſhall be counted worthy, you muſt turne away your eies from your ſelfe, and behold Chriſt Ieſus alone, on whoſe worthineſſe the fulfilling of the promiſes depends, The euerlaſting couenant (containing the promiſes) is founded in his blood, by which he purchaſed his Church, and *is the great ſhepheard of the ſheepe*, the vigor of which blood is continual, and hath fruit, as if it did ſtill flow or runne out.

Obiection 2.

The preſumption of a bidden gueſt, ſitting down at the wedding ſeaſt *without a wedding garment*, was found

Mat. 22. 12.

found, and fearefully punished, considering my no goodnes, and with all my great sinfulnesse I feare to meddle; humility it seemes to hold mee backe, hee was blamed, not for sitting downe, but for comming in.

Answere.

First, it was not his fault to come in, seeing he was bidden, but that he honoured not the wedding with a wedding garment, as the other guests: the scope is, to declare that it is not enough to haue an outward calling, and therby a roome among beleeuers in their outward Communion in holy things, but that men must with liuely faith in Christ, justified by the imputation of his righteousnes, & renewed by the holy Ghost according to his Image, answer their calling and put on Christ, otherwise if they content themselues, & be pleased with a vaine title of faith, that clothes them not inwardly with righteousnesse, they shall be cast out, and

It is no presumption to receiue grace offered.

ſeparated vnto hell torments.

Secondly, it is not preſumption, but true humility, to accept Gods gracious offer of his Sõn with the bleſſing for which he is ſent, whatſoeuer God pronounceth doeth
Iam.4.7. pleaſe him, do you approue, *ſubmit your ſelfe to God*, and in his worke giue your ſelfe no libertie to judge what is meet; let his commandement ſuffice you, and conſider, firſt the correction of ſuch as by a kind of modeſty and humbleneſſe (deceiued by their mind) ſtuck at things to which they were called. *Iohn*
Math.3.13. *Baptiſt* would haue put Chriſt frõ the Sacrament, vnto which he offered himſelfe, and vnto which hee came many miles. *Peter* refuſed Chriſts offer to waſh his feet, and
Iohn.13.6. 8.9. renounced it, *Thou ſhalt neuer waſh my feet:* both of them ſaw their errour, and ſubmitted. Secondly, conſider there is a carnall *humblenes of mind* which may *ſpoyle* a man of his ſoule. *Coll.2.18.23.* Thirdly, know we be fitted for Chriſt whẽ

we

we be burdened & haue conſcience of ſins, and when ſeeing our ſpirituall miſery we aſpire to his grace, which *hee giues to the humble.* 1 Pet. 5. 5.

Thirdly, great things beſeeme the great God, we are to conſider, not ſo much our meetneſſe to receiue, as what beſeemes his greatnes to giue, we yeeld to it in mens beſtowing of their fauors: for firſt as ſoueraigne Lord, *he Workes all accoraing to the counſell of his Will,* Ephe. 1. And for the praiſe of *his glorious grace, Hee made all things for himſelfe,* and *may doe What hee Will With his owne*; hee calls many times the moſt vnlikely. 1 *Corinth.* 1. 28. Firſt, that *no fleſh might glory before him,* verſ. 29. Secondly, to declare that it is meerely of his own grace & mercy. Thirdly, that his calling might agree with the humility of the croſſe: this ſhall ſtop euery *mouth who hath giuen him firſt,* Rom. 11. 35. Secondly, he ſuffers many of his elect to fall into great ſinnes, and of his goodneſſe diſpoſeth it, Pro. 16 4. Math 20. 15

Why God ſuffers many of his elect to fall into great ſinnes.

firſt to their imbracing of their calling, and offer of mercy with more deſire and eſtimation of his grace,
Mat. 21. 31. *Publicans and harlots iuſtified God,* when the Scribes and Phariſes
Luke 7. 29, 30. *deſpiſed his counſell againſt themſelues:* ſome with more ſtrange terror and conſternation haue notice of their ſins when God calls them; as *Paul*
Acts 2. 37. and the *Iewes pricked in their hearts:* others with more eaſe paſſe in the birth as *Mathew*, yet with much loue, and ioyfull ſenſe of mercy, as hee declared in his great feaſt for Chriſt. Secondly, and being called, God makes them to doe things with ſtronger impulſion of loue, as *Mary*, *who loued much*, for *much forgiuen*, *Luke* 7. 47. Thirdly, hee
1. *Tim.* 1. 16 makes them to ſtand *as paternes* of his abounding grace, to preuent their diffidence that deſire Gods mercy and grace, but diſtruſt by the number and greatnes of their ſinnes.

Fourthly, number or greatnes of ſinnes, are not barres in all to ſhut out

out Gods mercies in Christ, either for forgiueneſſe, or healing of Nature: The mercies of God may be reſembled to the Sea (in which Gods great works are ſeen) which flowes to the couering, not only of ſands, but alſo of rockes, it is ſaid, *The law entred in that ſinne might abound, neuertheleſſe, where ſin abounded, there grace abounded much more,* Rom. 5. 20. Sin abounds by the law, *and becomes out of meaſure ſinfull by the Commandement.* First, in that our corrupt nature is contrary to the law, and cannot be ſubiect to it, ſo that the more we are forbidden to ſinne, the more we follow it: *It takes occaſion by the commandement to worke in vs all manner of concupiſcence*, and the more wee are called vpon for holy duties, the more our wil obſtinates it ſelfe againſt them. Secondly, in that we caſt the authoritie of God out of our conſcience, and by our luſt trample the will of God vnder our feet, as it were diminiſhing the maieſtie of God.

Gods commandements occaſion ſin to abound.

Rom. 7.

Thirdly, as the law reuealeth ſinne, that wee by the knowledge of it ſee our tranſgreſſions to abound. Fourthly, as it manifeſts the wrath of God according to the meaſure of our ſin, and fills vs with terrour of the curſe, euen of the damnation of hell anſwerable to our tranſgreſſions, but this magnifieth the grace of God, that it doth not only ouerpaſſe the deluge of ſinne, but euen ſwallowes it vp: nor only is equall to all our ſins, but infinitely exceeds them. That free and gracious imputation of the righteouſneſſe of Chriſt, and the mercy of the Lord is ſet out by that, it is abundant, tender, excellent, and *reacheth to the*
Pſa. 103. 11 *heauens*, ſo great *as the height of heauen is aboue the earth*, the *father of mercies*, 2 *Cor.* 1. 3. not only becauſe mercy is bred in his boſome, and becauſe all the mercy in the creature is from him, but alſo becauſe he is moſt mercifull, for he forgets our ſinnes, but he cannot forget to be mercifull, *In wrath he remembers*

mercy,

mercy, for *mercy pleaseth him* so, as his *delight is in them that attend vpon his mercy*, *Psal.* 147.11. It is true, he must be *iust in the forgiuenesse of sinnes*, therefore hath he giuen his Son for *reconciliation through faith in his blood*: for his death was in obedience to his father, and vpon him he made all our sinne to meet, as was figured in the Scape goat, ouer which *Aaron confessed all the iniquities of the children of Israel*, and all their *trespasses in all their sinnes, putting them vpon the head of the goat, & so sent him away (by the hand of a man appointed) into the wilderness*, bearing vpon him all their iniquities, *into the land not inhabited*, that the sinnes and the curse might not reside among Gods people: So *Esay* prophecied, *Hee was counted with the transgressors, and he bare the sinnes of many*, *Esa.* 53.6, 12. Thus the Apostles teach, God sent his *Sonne in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh: hee made him to be sinne for vs,* *Psal.* 77.9. *Hebr.* 3.1. *Mich.* 7.18. 1 *Ioh.* 1.5. *Leu.* 16.21, 22. *Rom.* 8.3.

Which knew no ſinne, that we ſhould be made the righteouſnes of God in him:

2 Cor. 5.21. *who his owne ſelfe bare our ſinnes in his body on the tree, and by his ſtripes*

1 Pet. 2.24. (or wailes) *we are healed. He gaue himſelfe a ranſome for all men*, an anſwerable price bearing the wrath of God in equall value to all our

1. Tim. 2.6. ſinnes. *He hath redeemed vs from the curſe of the law, being made a curſe for vs.* Gal. 3.13.

All haue ſinned, and are depriued of the glory of God, Rom. 3.22. but hee that *is Lord ouer all, is rich vnto all that call vpon him:* there is no *diffe-*

Rom. 10.12 *rence betweene Iewes by nature*, and ſinners of the *Gentiles.* Bee it *tenne thouſand talents that wee owe, fiue hundred or fifty pence*, hee forgiueth the whole debt. *Mat.* 18.24.32. *Luke* 7.41,42. *Heb.* 7. For Chriſts ſake who (as our ſuretie) became indebted to Gods juſtice for vs, and bare all the wrath of God, the curſes of the law, which any of our ſinnes deſerued, euen from the leaſt to the greateſt, are all remoued frō vs,

vs, for Christ Iesus hauing made full satisfaction to God for vs, hee counts that hee hath no wrong by vs, but that we are iust, cleare, not guiltie, *hee seeth no transgression in vs* (when wee are in his sonne by faith) *hee puts away his anger*, and *loues vs freely*, euen *with the same loue wherewith he loueth him. Ioh.* 17 23.26. *his sacrifice* for *vs to God*, was of a sweet *smelling sauour*.

Num. 23.21

Hos 14.15.

Ephe. 5 2.

First, for his innocencie, (as a lambe without spot) *he offered himselfe without spot*: the *iust for the vniust*.

Why God forgiues sinnes in Christ Iesus

Secondly, for his infinite loue, (which passeth knowledge) he loued vs so as to preferre our safetie before his owne life, therefore *his Father loueth him, Ioh.* 10.17.

Thirdly, for his obedience, *though he were the sonne, yet learned hee obedience by the things which hee suffered. Hebr.* 5.8. *Loe I come to doe thy will, O God, by the which will we are sanctified, euen by the offring of the body of Iesus Christ once. Heb.* 10.9. 10.

Fourth-

Fourthly, for his perſon, (both God and man) he *offered himſelfe by his eternall ſpirit vnto God, Heb.9.14 God did purchaſe the Church with his blood, Act.20.28. The blood of Ieſus Chriſt his Son cleanſeth vs from all ſinne.* 1.*Iohn* 1:7.

So we need not feare *Gods* wrath, or any puniſhment to come, nor torment our ſoules. For *beleeuing* in Chriſt, all *ſinnes ſhall bee forgiuen vnto men, euen the blaſphemies wherwith they blaſpheme.* *Mar.*3.28.and *Chriſt appoynted forgiueneſſe of ſinnes to be preached in his name*, without diſtinction of ſinnes many or few, great or ſmall. Gods people haue been incouraged to *follow the Lord*, notwithſtanding their great ſins, becauſe hee is a gracious God, and to ſet vpon reformation of a great ſin, on this ground *there is a hope in Iſrael concerning this*; euen that God would receiue them to mercy. *Ezra* 10.2.

Acts 10.43.

*Luk.*24.45.

1.*Sam.*12. 20.22.

Fiftly, God inuites to his Feaſt, ſinners of the vileſt ſort, ſuch as

are

are as miſerable in ſoule as they are in body; that by *high wayes and hedges*, Church porches or any meetings (to make their aduantage,) ſhew & offer to pitie, faces gnawn, eyes, noſes, & members eaten with rottennes. The ſeruants ſent to call the gueſts gathered together all that euer they found both good & bad to furniſh the wedding with gueſts: it is not to be thought, that a begger ſhould bee puniſhed for comming to the wedding in rags, being called, neither is it heere handled whence the wedding garment is had, God findes vs in our *nakednes, blood*, and *filthines*, but ſuch as truly yeeld to him, and obey his calling, he doth as the louing father of the prodigall ſonne (now come to himſelfe, and returned to his father) command the cloathing of vs with *the beſt robe*, adorning vs with iewels, *Eſa.* 61. 10. *My ſoule ſhalbe ioyfull in my God: for he hath clothed me with the garments of ſaluation, & couered me with the robe of righteouſnes:*

Math. 22. 9. *Luk.* 14. 23.

Ezech. 16. 5, 6, 7.

Luk. 15. 22.

nes: hee hath decked me like a bride-groome, and as a bride tireth her ſelfe with her iewels, Reu. 19.7. There is to ſuch, double cloathing, for the Saints are cloathed with a double righteouſneſſe, namely, imputed righteouſneſſe & imparted. Come to Chriſt, beleeue in him, receiue him, and he ſhall be your cloathing and ornament, The holy and bleſſed Trinity ſhal make for you, *iewels of gold with ſtuds of ſilver*, you ſhall be decked vnto admiration, that Queenes ſhall thinke their worldly glory nothing to that is put vpon you: *Who is ſhe that comes out of the wildernes to ioyne her ſelfe to her welbeloued, that lookes foorth as the morning, faire as the Moone, pure as the Sun, Cant.* 6.9. and 8.5.

Cant. 1.10.

Obiection. 3.

Redemption by Chriſt is not vniuerſall. Though hee haue redeemed a people to himſelfe *out of all nations, and kindred, and people, and tongues*, yet not euery particular perſon.

perſon. Firſt he bought ſome from the earth, and from men to *bee the firſt fruits vnto God, & to the Lambe.* *Reu.* 14.3,4
Secondly, Gods purpoſe limits his ſhewing of mercy. *Rom* 8.28. Calling is reſtrained to his purpoſe. *Rom.* 9.11.
That the purpoſe of God might remain according to election not by works, but by him that calleth. Chriſt came to do the will of his Father, which he expreſſeth to be, *to looſe nothing of that which is giuen him, but to giue eternall life* to all them which his *father hath giuen him*; That internall teaching, or effectuall reueiling of ſauing truth which is giuen to ſome, and not to others, is aſcribed to the *pleaſure of God, Mat.* 11.25,26. *He gaue his life for his ſheepe, Ioh.* 10.15. and ſaith expreſly of ſome, *You are not of my ſheepe,* verſ. 26. he dyed, to *gather together in one, the children of God that were ſcattered, Becauſe the children were partakers of fleſh and blood, hee alſo himſelfe likewiſe tooke part with them, that he might deſtroy through death, him that had the power* *Iohn* 6.37. *Iohn* 17.2. *Heb.* 2.14.

of

of death, (that is) the deuill, &c. but hee did not *pray*, nor speake a good word to his father for *the world*: his intercession was founded on the merit of his sacrifice, he is our *aduocate with the Father*, being the *propitiation for our sinnes*, 1 *Ioh.* 2. 12. These two parts of his office must not bee disioyned, they are of one extent, he died for no more then he prayed for, how shall I know that Iesus Christ gaue himselfe for mee according to the will of God, that I may stay vpon him?

Ioh. 17. 9.

Answere.

First, hee prayed for all that *shall beleeue in him*, therfore he died for them all; *The Scripture hath concluded al vnder sin that the promise bythe faith of Iesus Christ should bee giuen to them that beleeue:* He died for the children of God, we are all *the children of God by faith*: Faith is peculiar to the *sheepe of Christ*, 1 *Ioh.* 10. 26. *the elect of God*, *Tit.* 1. 1. It depends vpon *ordination to life*, *Acts* 13.

Ioh. 17. 20

Gal. 3. 32.

13.48. Faith is *our cõming to Christ for life*, none came to him, but *such as his Father draweth*: he draweth none but such as hee had before giuen him, the *election obtaines it, where the rest are hardened. Roman.* 11.7. *Iohn* 6.44, 37.

Yeeld your selfe to beleeue in Christ at Gods cõmandement, and you haue a cleare resolution whereby you may say, *Hee loued me and gaue himselfe for mee. Gal.* 2.20.

Secondly, *Suspition* groundlesse (arising of a certaine preiudice, and inclining a man to the worst part, if it bee but towards man) is sinne, 1 *Tim.* 6.4. *Act.* 2.13. *Charity* is not suspitious, it *thinkes not euill*, but *beleeueth all things*, and interprets doubtfull things in the best part, it stands not vpon it, to gather together conjectures of the contrary. To haue God in suspition, when he calles mee to receiue his grace in Christ Iesus, is much more sinfull, both for injury offered therein vnto God, in not *sealing to his truth*, and *Wee need not doubt of saluation, if we beleeue in Christ.* 1 *Cor.* 13. 5.7. *Iohn* 3.33.

and hurt to my ſelfe, as before hath beene ſhewed in the euill of vnbeliefe. God hath prouided againſt putting of ſuch ſtumbling blockes to a mans ſelfe: *Let not the ſonne of the ſtranger that is ioyned to the Lord, ſpeake and ſay, Surely the Lord hath ſeparated me from his people, &c. whoſoeuer loues the name of the Lord, and to be his ſeruant, and will take hold of his Couenant, he hath aſſurance* giuen him of acceptance with God, and that hee ſhall haue *ioyfull* experience thereof in *the Houſe of God*, *Eſay* 56.3,7.

The ſpirit of God makes no perſwaſion to man of his reprobation, as he doth of his election, neither can a man gather it from ſinne of nature or action, internall or externall, where Chriſt is had in reuerence, and the *ſpirit of grace is not deſpiſed*, *Heb.* 10.29. The vnpardoned ſinne is noted by that, they *crucifie Chriſt againe, and make a mocke of him*, *Heb.* 6.6. They periſh either by full deſpaire, or malicious & obſtinate

ſtinate caſting away Chriſt, trampling him vnder their feet, counting his blood common: To ſuch God giues no repẽtance that they might beleeue; ſuch wickednes hath in it, firſt, hatred of Chriſt. Secondly, obſtinate malice. Thirdly, pertinacie of will, turned away for euer from that truth wholly. Fourthly, againſt their conſcience, teſtifying that they ought not to doe ſo, and accuſing for ſo doing, they *haue ſeene and hated both mee and my father. Iohn.* 8. 45. *becauſe I tell the truth yee beleeue me not.* *Ioh.* 15. 29.

If an Angell ſhould pronounce your damnation, you ſhould ſuſpect him for a lying ſpirit, if you knew an Angel from heauen to ſay, you ſhall be damned, you are to beleeue him no further then vnder this condition, If you beleeue not in Chriſt Ieſus, if you repent not towards God. The written word, in the true ſenſe knowne, is to bee reſted in, aboue the teſtimony of an Angell from heauen, becauſe it is the *Gal.* 1. 8.

the voice of God whose trueth is immutable: *Peters* speech in his second Epistle implies, that the
2 *Pet.*1.19. *word of the Prophets* to the *Iewes*, (exercised in them) is a *more firme and sure* word then the voice from heauen which there he said did testifie of Christ, and that it is more fit to perswade and confirme the hearers.

Thirdly, you haue inducements to beleeue, which you ought not to neglect: for first, you are borne *holy*, a Christian by nature, *brought*
1 *Cor.*7.14. *foorth to God* by the Church his
*Gal.*2.15. wife, *Eze.*16.20. *a child of the kingdome*, *Mat.*8.12. *yours is the adop-*
*Rom.*9.4. *tion*, externally at least. Secondly, you haue the couenant propounded to you. Thirdly, and the Sacraments ministred, not onely as notes of profession, but as testimonies of Gods good will in Christ.

Men hauing written their couenants, set their seales to them, and deliuered them, they that deale with them, vse to rest as secured, concei-

conceiuing they deale with wiſe, honeſt, and able men. God hath written his Couenant, ſet his ſeale to it, and by a Miniſter authorized by him, put you (as it were) in poſſeſſion, if you reject it not. In the Sacraments, ſpiritual things are repreſented and offered, not by the naturall property only which is in the ſigne, (as in water to waſh, &c. and in bread and wine, to feed, nouriſh, ſtrengthen, cheere, for ſo all water and all bread & wine might haue a reſemblance) but by Chriſts Inſtitution of theſe ſignes to that purpoſe, and conſecration of them by his appoyntment to that vſe, there comes a Sacramentall vnion with, & relation vnto the ſpiritual things ſo repreſented, that the ſignes are called by the name of the ſignified thing.

This way our Faith is helped ſome thing more then by the word alone: for in the diſtributing and giuing of theſe ſignes (ſacramentally in vnion with, & relation to the ſpi-

ſpirituall things:) there is an outward application, repreſenting the inward, which is required of vs, (namely) the internall action of our ſoule, anſwering the outward action of the body, whereby wee receiue, eat and drinke, (that is) apply Chriſt with his benefit & merit to vs by faith as giuen of God to vs, that we ſhould not periſh but haue euerlaſting life. For by this faith we receiue Chriſt to dwell in vs, whereby it is diſtinguiſhed from the faith which is in reprobates.

Sacraments ſeale grace to beleeuers

Or thus to cleare it. Firſt, Sacraments are as Gods viſible word to vs, which is ſomething more then the audible word alone (though God be alike true in both) they are a further helpe to thruſt out doubting, and to confirm that which we haue heard. When God commands vs to receiue theſe ſignes of grace in faith, he ſtands bound (if we doe ſo receiue them) to keepe his promiſe, wee can ſhew him his owne teſtimony, and claime that which he

hee teſtified to vs by thoſe ſignes. *Hee that beleeues and is baptized ſhall be ſaued*, I beleeue, & am baptized. *Loe this hath touched thy lips, & thine iniquity ſhall bee taken away, and thy ſin ſhall be purged:* whereupon the Prophet (confirmed and ouercomming his feares) offers himſelfe to God, *Eſa.6.7,8.* Mark.16.16

Secondly, Sacraments bee teſtimonies of mutuall obligation betweene God and vs, to make him certaine who is prone vnto doubting of God, that God will keepe his promiſe made to him, euen as beholding the rainebow, wee ſee Gods teſtimony in that ſigne, that he will no more deſtroy the world with a flood as he had done. Thus they teſtifie the will of God to vs for good, that we might certainely beleeue what hee hath promiſed, and that wee ſhould reſt vpon him as our God, and bee to him as his people according to his couenant which they ſeale, which is this, *I will be thy God, and thou ſhalt bee my people,*

people, and when we receiue the Sacraments as wee ought, then they confirme vs.

Thirdly, Sacraments are instruments of the holy Ghoſt to exhibite, (not of the worke wrought but at Gods pleaſure, according to the diſcourſe and faith of the receiuer) the ſpirituall things that are promiſed, for we are ſaid *to be baptized into one body, by one ſpirit, and to be all made to drinke into one ſpirit*, 1. *Cor.* 12. 13.

Fourthly, though Miniſters deliuer thoſe ſignes to vs, yet they are principally actions of God, *Abraham* is ſaid to *receiue of God the ſigne of Circumciſion*; Chriſt is ſaid to haue baptized many, when in his perſon he baptized none; the reaſon is, becauſe the action of the Apoſtles by his commandement was his action, euen as he *preached to the ſpirits that (for their diſobedience) are now in priſon, when Noah preached*, 1 *Pet.* 3. 19. 29. 2 *Pet.* 2. 5. according to that, *If I ſend any, hee that*

receiueth

receiueth him receiueth me, Iohn 13. 20. *So he that despiseth these things, despiseth not man but God.* 1 *Thes.* 4. 8. for *Ministers are in Christs stead.* 2 *Cor.* 5.20. And when they exhort men to be reconciled to God, it is *as if God did beseech through them.*

Fiftly, Sacraments are exercises of faith, calling vs to the *remembrance of Christ*, and the benefits by him, as 1 *Cor.* 11.24. Now in the Sacraments, Christ is not remembred onely and meerely with the story of Christ, but with application and exercise of faith.

Sixtly, in our receiuing of the Sacraments, there is a profession of faith, and of our obligation to beleeue, to trust in, and to obey God, by the meanes of Iesus Christ, and there is a celebration of the benefits by him, (for *Wee shew foorth the Lords death till hee come,* 1 *Cor.* 11. 26.) May wee admit doubt in our confession, & in the mercies which God requires our Thankesgiuing for? for it is plaine, we are bound

to receiue them as teſtimonies of Gods benefits in Chriſt, both had and hoped for.

Take all theſe together, & judge what is meet in this matter, thinke of that; *Why doe ye not iudge of your ſelues what is right, Luk.* 12.57. you ſhall finde ſuch obligation to caſt your ſelfe vpon Chriſt for your whole felicity, & to giue your ſelfe to God, that if you excite not your faith and yeeld your ſelfe, you ſhall account to God aboue others that neuer had theſe teſtimonies and helpes to Faith; That which God ſaith by *Ezekiel* to his people (not returning to him) will bee fulfilled in you, *I will cauſe you to paſſe vnder* Eze.20.37. *the rod, and bring you into the band of the couenant*, that whether you will or no, they ſhalbe reckoned among his. It is a ſimilitude taken from a ſheepheard which numbers his flocke, and counts his ſheepe, and makes them goe vnder his hooke or ſtaffe, ſo God will call them, and cauſe them to come to account, and de-

declare his dominion ouer them, declaring the constancy of his couenant on his part, which they renouncing, he will more grieuously punish their defection, then the Gentiles, who were neuer taken so neere vnto God, nor had the offer of such mercie.

Obiection. 4.

God will not *cleare the guilty, nor acquite the wicked*, though hee *reserue mercy for thousands, and forgiue iniquitie, and transgression, and sinne*: He joynes *perishing vnto impenitency, Luke* 13.3. How shall I beleeue his promise of mercy to my pardon, that cannot cleare my conuersion to my conscience, *None can enter into the kingdome of heauen, but they that are borne of the spirit*: *living after the flesh I shall dye, Rom.* 8. 13. I am commanded to *let no man deceiue mee with vaine words*, to secure mee from such danger. *Ephes.* 5.5,6, *Exod.* 34.7. *Iohn* 3.5.

Answere.

These two questions are distinct and must not be confounded. First, what manner of persons they bee that God admits into heauen? and secondly, what manner of person may receiue Christ, vnto justification of life?

What persons God receiues into heauen. Col. 1. 12.

First, the answer to the first, is, that God receiueth none into heauen, but such as he hath made meet thereunto, by justification and sanctification in Christ Iesus, those *Whom hee iustified, hee also glorified, Rom.* 8. 30. the *inheritance is among the sanctified. Acts.* 20. 32. The Apostle prayed for the *Thessalonians,* that God would make them meet *for, or worthy of his calling,* (that is) the high things in Heauen, vnto which he called them by the Gospell, not that there is any inherent dignity in any man, but their worthinesse is by the imputation of the worthinesse of Christ, which is euen accompanied with sanctification or godly nature, or new creation

2 Thes. 1. 11

ation vnto good workes: For that *inheritance is vndefiled.* 1. *Pet.* 1. 4. *In th· new heauens dwells righteousneſſe,* (that is) the righteous only, 2. *Pet.* 3. 13. *No vnrighteous perſon ſhall inherite the kingdome of God,* nor *no thing that is vncleane.* 1 *Cor.* 6. 9. *Reue.* 21. 27. Whoſoeuer remaines in the full power of ſinne, workes iniquitie, abomination, or lies, though he *bleſſe himſelfe* in his heart, (preſuming that *hee ſhall haue peace*) transforming God in his thoughts, conceiuing by his ſilence at his ſinnes, that *he is like him,* deceiuing himſelfe in his imagination, in ſeeming to himſelfe to bee ſomewhat when he is nothing: and ſeeming to bee religious: yet hee ſhall find that God *will not bee merciſull vnto him, but ſet his ſinnes in order before him.* *Pſalm.* 50. 21. That Chriſt will proteſſe againſt him, that *hee neuer knew him,* and ſend him away with the *curſed workes of iniquitie,* that his *Religion is in vaine*; for *without holineſſe no man ſhall ſee God.* *Pſal.* 50. 21 *Deut.* 29. 19 *Math.* 7. 22. 23. *Iam.* 1. 26. *Hebr.* 12. 14.

What persons receiue Christ to iustificatiõ.

Secondly, the answer to the latter question, is, whosoeuer findes his owne guiltinesse and death, and is affected with it in his heart; euery *burdened sinner* (hearing Christ propounded, with the couenant of grace in him, with this only condition of beleeuing in him) may come to him for life; & receiue him with the promise of mercy: though when at first he heares the Gospell preached, he be in a cleane contrary way to righteousnes: for Christ cals *euery one that labours and is heauy laden*: (that is) all such as faint vnder the grieuous sense of their sinnes, and hee encourages them with promise to *giue them rest*. And the Apostle saith, *Hee that worketh not, but beleeueth in him that iustifieth the vngodly, his faith shall be counted for righteousnesse.*

Mat. 11.28.

Rom. 4.5.

Faith possesseth the sinner of Christ, that he may truly say, *my beloued is mine, Cant.* 2.16. for God (of his grace) imputes to him Christs righteousnes, which is then as truly

ly his owne, as if hee had wrought it himselfe: so that the true beleeuer is not putatiuely just (as some blaspheming say) but truly and perfectly just, and in the merit of that righteousnesse or justice of Christ hee hath right to heauen, as if hee had fulfilled the Law in his owne person; *for Christ is the end of the law for righteousnes to them that beleeue*, concerning the fulfilling of all the precepts of the Law, and receiuing vpon himselfe the curse of it and also concerning the obtaining and accomplishment of all the promises of it, which are *in Christ yea and Amen, to the glory of God the Father*, 2 *Cor.* 1.20. Christs passions are ours, and his works are our merits by the vnion, which faith giues vs through the Spirit with him, and so *all* the riches, the joyes, the glory of heauen, *are ours* in him, 1. *Cor.* 3.22. *Rom.* 10.4.

God cleares not the guilty against order of justice, because his sinne is translated from him to Christ, who

hath borne the wrath of God due thereunto, and fully satisfied diuine
Phil. 3.9. Iustice: God *finding a sinner in Christ* by faith, hee absolues him from all his sins, and acquites him of his whole debt for Christs payment: and so hee is iust in the forgiuenesse of sinnes; and being freed from sinne, the obedience which Christ gaue vnto his holy father in the dayes of his flesh, is imputed and reckoned vnto him, and God pronounceth the sentence of righteousnes vpon him by this translation, and counts him to haue thereby right to life.

Christ and the couenant of grace is offred to vnregenerate men, who being inabled by Gods spirit to performe the cōdition of the couenant, which is to beleeue in Christ, the promises contained in the Couenant are surely theirs, as the true
Gal. 3.29. heires of them: *If yee be Christs, then are yee Abrahams seed, and heyres by promise.*

Regeneration is not the condition

on of the couenant; but a promiſe contained in it, which is receiued by faith in Chriſt, *in whom the beleeuer is a new creature*, and *the workmanſhip of God, created vnto good workes.* A man muſt not ſtay to receiue Chriſt, til he firſt find in himſelfe, regeneration and repentance towards God, which is wrought out of it: but he muſt firſt beleeue that in Chriſt hee may receiue the promiſed ſpirit vnto his new creation, or conuerſion to God, which declares it ſelfe in repentance and *works meet for it*; for *Chriſt* is ſent to *bleſſe men in turning them from their iniquities*; and *him God lifted vp to bee a Prince and a Sauiour to giue repentance to Iſrael.* We are not then to looke firſt to find either perfect or acceptable repentance in our ſelues, and then come to Chriſt to obtaine forgiuenesſe, but wee muſt ſeeke both in him, as the woman that had an incurable iſſue of blood, firſt beleeued that ſhee ſhould bee healed, if ſhe toucht the hemme of

2 Cor. 5.17. Ephe. 2.10.

Acts 3.16.

Acts 5.31.

Christs garment, and vpon the touch felt in her selfe that she was healed; so we feeling our lothsome diseases of sin, are to beleeue, that comming to Christ, we shalbe healed by him, *who healed all manner* of diseases in those that sought to him. *Mat.* 9. 35. and after we are to seeke experience in our selues of
Gal. 4. 28. his vertue. *Children of the promise* are such as are borne by the vertue of the holy Ghost according to the promise of God layd hold on by faith, as *Isaac* was when his mother *Sara* was as vnlikely to beare children, as if she had been dead, *yet by*
Hebr. 11. 11, 12. *faith shee receiued power to conceiue seed: for she iudged him faithfull that had promised.*

First, offer violence therefore to your vnbeleeuing nature: resolue, and (for confirmation of your will) binde your soule by vow and promise to God, as *Dauid* doth, to keepe his commandements (wherof this is not the least, to beleeue in the name of his Sonne) and then hold

hold to your promiſe, as hee ſaith, I haue *ſworne and will performe it, to keepe thy righteous iudgements. Pſal.* 119.106.

Secondly, thinke of theſe rebukes, *You will not come vnto mee, that you might haue life; vnleſſe you ſee ſignes and wonders, you will not beleeue. How is it that you haue no faith?* *Iohn* 5.40. *Iohn* 4.48. *Mark* 4.40.

Thirdly, conſider the praiſe of Faith in ſuch as without experience vpon the hearing of the Goſpell, beleeued in Chriſt: *becauſe I ſaid I ſaw thee vnder the figtree beleeueſt thou? thou ſhalt ſee greater things then theſe.* The noble *Bereans* were commended for their great *readines in receiuing the word:* Such as formerly had beene great ſinners, yet hearing ſaluation to bee offered vpon the only condition, of ſtaying vpō the Lord Ieſus Chriſt, and caſting themſelues vpon him for it, they reſted on the promiſe, the word of faith, which was neere *them euen in their heart and mouth.* *Iohn.* 1.50. *Acts* 17.11.

Fourth-

Fourthly, to beleeue the word, is to glorifie it, *Acts* 13.48. they that *heard it, were glad, and glorified the Word of the Lord, and as many as were ordained vnto eternall life, beleeued.* The Apostle prayeth, and would haue the Church of the *Thessalonians* to pray that the word of the Lord might runne, (that is,)
2. *Thes.* 3.1. *haue free course and be glorified, and that as it was among them,* which he intimated in the former Epistle to bee in this, that when they heard the word of his preaching, they
1 *Thes.* 2.13. receiued it not *as the word of man, but as the Word of God:* for by the worke of Faith, the arme of the Lord is reuealed, and his power is put forth; for the Word workes so in them that beleeue, that they haue sense of that which they haue beleeued, whereby they glorifie God, and in him they praise his word. Besides, other men see how they are changed, and by that which they see, they are conuinced, that that word is not as the words

words of men, and thereby they are wonne to submit to it, to the *glorifying of God for them*, in whom they saw the power of that word, inducing them to beleeue. 1 Pet. 2. 12.

Obiection. 5.

Though I bee conuinced that I am guiltie, in that I haue not by such inducements beleeued, yet there is one thing may answere to all yet said, to make mee lye downe vnder vnbeliefe. The time is passed of Gods patience, I feare it is to me, *there is a day of visitation*, in which God offereth his grace, a certaine time beyond which Gods patience is not extended, but iudgments euen spirituall succeed the offer of mercy, euen an incurable blindnesse and hardnesse of heart, which is implied in Christs *cursing of the Figtree*, so as it *withered to the roots*, & neuer gaue fruit after: as is said of some of the Iewes, though they saw Christs miracles, *yet they beleeued not on him*; yea, they could Luk. 19. 42.

How to know our day of salvation is not past.

Mark. 11. 21

Iohn 12. 37. 34. 40.

not

not beleeue, because God had blinded their mind, and hardened their heart, that they should not see with their eyes, nor vnderstand with their hearts, and should be conuerted. I am affraid this judgement hath taken hold of me, for my neglect of the time, and
2. Cor. 6. 2. *dayes* of saluation in which I haue liued, that now I cannot beleeue.

Answere.

First, God doth indeed beginne sometime the reuenge of the contempt of his grace in such spiritual
Math. 13. plagues, that they that *would not see but winked with their eyes, are made blind & shal not see:* they that would not beleeue, shall not beleeue; the man that withdrawes his heart frō the Lord, is thus curſed, *He shall be*
Ierem. 17. 6. *like the heath in the wilderneſſe, and shall not see when any good commeth, but shall inhabit the parched places in the wilderneſſe in a salt land, &c.* For first, meanes shall not profit him.
Iohn 15. 6. Secondly, hee shall bee vnfruitfull. Thirdly, he shall wither, as our Sa-

uiour

uiour faith of such Christians, as abide not in him; First, *they are cast out as a branch.* Secondly, *they wither.* Thirdly, men gather *them,* and *cast them into the fire*, and they burne. And the Apostle saith, the *ground that drinks in the raine which often falles vpon it, and brings foorth bryers and thornes;* First, *is reiected.* Secondly, *is neere vnto cursing.* Thirdly, *the end is to bee burned.* Sometimes the meanes of grace are quite remooued, *Amos* 8.11. *God will feed them no longer. Zach.* 11.9. *Mat.* 21.43. Heb. 6.8.

Secondly, there is a terme for bodily punishment to beginne, when men regard not the time of acceptation, *Ezech.*22.4. *Thou hast caused thy dayes to draw neere, and art come vnto thy tearme: because I would haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I haue caused my wrath to light vpon thee.* Eze.24.13. *I gaue her a space to repent, and shee repented not, therefore I will cast* Rev. 2.21.

her

her vpon a bedde, &c. as it is ſaid of *Egypt* and her hyred men, they could *not ſtand, becauſe the day of their deſtruction was come vpon them, and the time of their viſitation. Ier.* 46. 21.

Thirdly, ſpirituall judgments are not in all incurable, they are vpon ſome but for a time, and they perceiue them with mourning and deprecation, *Lord, why haſt thou made vs to erre from thy wayes? and hardened our heart from thy feare? returne we pray thee for thy ſeruants ſake.* It pleaſeth God by their bodily iudgments to heale their ſoule, and remoue the ſpirituall. *Iob.* 3, 14. 15. 16. 17. 23. 24. 27. this is all the *fruit, the taking away of his ſinne. Eſay* 27. 9. This is a ſigne of bleſſednes, that God *chaſtiſeth a man, and teacheth him in his law. Pſal* 94. 12. he will giue *him reſt from the dayes of euill, while the pit is digged for the vngodly*; when God ſhewes men their worke, and their ſinnes, becauſe they haue been proud, and *openeth* *Eſay* 63. 17.

peneth their doore to discipline, so as they obey and serue him, this moning of their hearts to feele their sinns, and working their comming to him by repentance, is a great token of the loue of God to them, notwithstanding their former spirituall judgements.

Fourthly, if any will at last accept of the offer of Gods mercy, and consent vnto him, hee need not feare that the day of grace is past with him. The moouing and stirring of his soule towards God, declareth, that the *day of visitation* continueth to him in particular. God will receiue him whensoeuer hee is willing to returne to him, and *take hold of his* righteousnesse reuealed: *Because he considereth and turneth away from all his transgressions, he shall surely liue, and shall not die; the Wickednesse of the Wicked shall not cause him to fall therein, in the day that hee returneth from his Wickednesse:* As it was with them that were sent into the vineyard about

Esay 56.2.

Ezech. 18. 27.

Mat.20.9. bout the *eleuenth houre*, their work was accepted & rewarded, though they had laboured but one houre: as it was with the prodigall sonne, he no sooner returned to seeke his father, with purpose of confessing his faults against God and him, but he is met with compassion, his fa-
Luke 15. ther *falling on his necke and kissing him*, with joy of his returne; and as it was with the repenting thiefe, though the woe of his sinfull conuersation was almost cut off with the threed of his life, his sinne and himselfe almost dying together: yet no sooner doth he desire Christ to *remember him when he comes into his kingdome*, but forthwith hee receiues this gracious answere, (without any mention of his sins)
Luk. 23.43. *This day shalt thou bee with mee in Paradise.*

Leauing the comparing of presumption and dispaire, it is certaine that dispaire of Gods mercy, then when it is offered in Christ, is a great sin, they both agree in this, they

they hinder from returning to God. He that presumes of mercy, *cannot returne from his wickednesse.* While that immoderancie of hope lasts in *promising* a mans selfe life in an vngodly course, *his hands are strengthened*, and he *powres out himselfe after his lusts. Deut.29.19.* So when men despaire of Gods mercy, and conceiue no hope of acceptance or of helpe of Christ vnto saluation, they returne not to God, they haue no heart to serue him, no man commeth to God, but by Christ *Who is the Way*, Resolution to returne, is bred by hope of pardon and bettering of our estate. *Luke* 15.17.18. *Hos.* 2.7. *I will returne to my first husband: for at that time was I better then now: mercy is with thee, that thou mayest be feared. Psal.* 130.4. *Ierem.* 23.43. *Iohn* 14.6.

Cast not away therefore your confidence. God said to *Cain, If thou dost well, shalt thou not be accepted?* and our Sauiour said to the *Laodiceans*, (so loathsome to him for *lukewarmnesse* *Hebr* 10.35.

neſſe in religion) that he was like to *ſpew them out of his mouth*, yet while *he ſtood at the doore and knockt, if any hearing his voyce, would open to him, hee would come in vnto him*, vnto a bleſſed Communion, which was n ted by *ſupping* one with another. *Reu.*3.20. If the kingdome be ſtill offered vnto you, and God ſtrike your heart with remorſe, & work ſome affection in you to religion, bee ſure the day is not paſt; come, follow God for life and godlineſſe, for glory and vertue, vnto which he calles you in Chriſt Ieſus: thus much of the ſecond vſe of the maine doctrine or obſeruation, which was, that Infidelity is a prouoking ſinne.

The third and laſt vſe of the doctrine of vnbeliefe is this, that ſeeing there is ſuch danger in not beleeuing, when God promiſeth, it requires our examination whether ſince wee heard the Goſpell preached to vs, wee haue beleeued truly, with ſuch a faith as poſſeſſeth

vs

vs of Christ and his vertue. The Apostle calls vs to *examination of our selues before* wee receiue the Lords Supper, that is, to take a true suruey of our spirituall estate according to the Scriptures, whether we be fit guests for such a banket; and hee would haue vs to *prooue to our selues that we are in the faith*, by experience of Christ in vs. *Iames* saith, that that faith which is *alone*, and testifieth not of it selfe by diuine vertue in good workes, *cannot saue a man*, *Iames* 2.14. And *Iohn* saith, *He that abideth in Christ, sinneth not.* He that sinneth so, as he giueth not himself to pureneſſe, but lets sinne reigne in him, *he hath not seene him, nor knowne him*, hee neuer did sincerely beleeue in him: when men beleeue in Christ, hee makes *them free* from the seruice of sinne, they are *free indeed.* *God that knoweth their hearts, giueth testimony of their faith*, in giuing them the holy Ghost.

1 *Cor.* 11.28

2 *Cor.* 13.5.

1 *Iohn* 3.6.

Iohn 8.32. 35.

Acts 15.8.

Obiection

Obiection 1.

This infallible knowledge that I doe sincerely beleeue in Christ, seemes not to be attained by an ordinary way, seeing there is a kinde of faith which alters men so, as *they* 2 Pet. 2. 20. *escape the filthinesse of the world*, yet it saues them not: how may I then know my faith to be of that kinde which saueth? the Apostle putteth a case of *beleeuing in vaine*, in opposition to that faith *Whereby we are saued*. 1. Cor. 15. 2.

How wee may know our faith is sauing.

Answer.

First, if there could no certaintie of this be had by ordinary way, the exhortation of the Apostle had bin in vaine for men *to proue their faith* by the presence of Christ in them, 2. Cor. 13. 5 but he saith, *Know you not your owne selues, that Iesus Christ is in you?* which implyeth a strong affirmation of their knowledge of it, else their profession had bin ouer-bold, that from the sense of faith in their hearts, professed that they did beleeue,

leeue, *Lord, I beleeue, Actes.8.37.*

Yea and their comfort was to be suſpected that *reioyced*, that they did beleeue in God, *Act.8.8. They gaue heede With one accord to the things that Philip ſpake, Who preached Chriſt vnto them, and there Was great ioy in that citie*, which was the joy of Faith; for the Iaylour *reioyced that he beleeued, Act.16.34.* *Mark.9.24.*

Chriſt ſaith, that he *knoweth his, and is knowen of his*, and that is not onely a knowledge, whereby wee know what a thing is in it ſelfe, but that it is ours: as the husband and the wife, the father and the childe, know each other, with mutuall loue, and adherence: and by this knowledge, firſt they profeſſe themſelues *to bee the Lords, Pſalm. 119.94. I am thine. Cant.3.16. my Welbeloued is mine, and I am his. Doubtleſſe thou art our father. Act. 27.23. God Whoſe I am, and Whom I ſerue.* *Iohn 10.* *Eſay 63.16.*

Secondly, they haue a bleſſed libertie in conſcience, and feare not euill

enill as the wicked feare, *they will*
Iob 13.5. *trust in God, though hee should kill them*, being certaine that hee shall bee their saluation when the hypocrite shall not come before him, as the rest of the Church is noted to
Cant. 2.3. sit down *vnder the shadow* of Christ against all the curses of the Law, and danger of Iudgement, euen *With delight:* they knowing that not onely *things present, but things to come, are theirs* to further their happines, because they are Christs, therefore doe we laugh at times to come, *knowing whom they haue beleeued, and that* they haue *committed themselues to him* who is able to keepe them vnto the great day of giuing reward to small and great that feare God.

Thirdly, they are bold to threaten enemies with Gods judgment, for judging of them otherwise then they are knowing the *roote of the matter to bee in them*, a root of faith and pietie. *Iob* 13.10. and 19. 29.28. 1. *Cor.* 4.5. they stand vn-

shaken

ſhaken vnder the cenſures of men for ſubſtance.

Fourthly, they promiſe recompence of good done to them by their friends, in that faith that they are the Lords, and that hee is their God. *Phil.* 4. 19. *My God ſhall fulfill all your neceſſities through his riches with glory in Ieſus Chriſt.*

Fiftly, they know that in the difference that is in this caſe, betweene them and their enemies, their prayers ſhall obtaine of God that he will be their partaker. *Pſa.* 4. 3. & how can this be done without certaine and infallible knowledge of their grace?

How can we be thankful to God for our faith, and ſay his grace hath been abundant towards vs in faith, if wee cannot bee certaine of it ordinarily. Wee are to giue ſpirituall thankes for all ſpirituall bleſſings in Chriſt, which implieth a knowledge of our receiuing of them, elſe how ſhould wee admire the loue of God, both in that wee

are by that loue, and *in that wee shall be*, 1. *Iohn* 3. 1, 2. How shall the exhortations drawn from our election, calling, quickening, &c. (Gods speciall mercies to vs tending to saluation) moue vs to praise God, if wee haue no certaintie, nor can haue knowledge by ordinary way of our spirituall estate in grace, as

Ephe. 4. 1. and 5. 8. of *reioycing in our election*, *Luke* 10. 20. and of *walking worthy of our calling, as children of the light, as alive*

Rom. 6. 13. and 8. 12. *from the dead, as holy and beloued of God*, and as hauing receiued such mercies of God, that binde vs to

Col. 3. 12. liue to him, as *debters to the spirit.*

How shall we apply consolations of the Scripture, set downe of purpose to men in grace, as to those that *beleeue in Christ*, that *trust in God*, that *loue his name*, that *hope in his mercy, &c.* In a word, to such as *are in Christ Iesus*, if this be left vncertaine, that we are in grace?

How doe men that beleeue truly in Christ, finde the *loue of God*

Iohn 16. 27. *Rom.* 5. 5. *shed abroad in their hearts by the ho-*

ly Ghoſt? and loue the Lord Ieſus as ſent of God for their ſaluation, if all be left vncertaine till death?

Why hath the Spirit of God penned the holy Scriptures by holy men, to this purpoſe? that wee *may know we haue eternall life:* if all be ſtill vncertaine? ſhal not the holy Ghoſt obtaine his end? *Pſa.*15.1 5. 2 *Pet.* 1.10, 11. 1.*Ioh.* 5.13.

And how doth the ſpirit of God *With our ſpirit witneſſe our adoption vnto crying Abba Father?* How is this a note of the *Houſe of God, to hold the confidence and reioycing of our hope faſt* vnto the end? how *goe wee boldly to the throne of grace?* and haue *entrance with boldneſſe through our faith in Chriſt?* how obtaine wee that *ſtrong conſolation* to which is intended Gods *promiſe and oath? (two immutable things, in which it is impoſſible for God to lye)* if wee cannot tell infallibly when we beleeue ſincerely. Faith, as a light, makes not only other things, but it ſelfe viſible (being not onely in habit, but in act;) the mind ſtill *Rom.*8.15, 16. *Hebr* 3.6. *Hebr* 6.18.

reflects vpon her owne action, at
leaſt ſo farre as it cannot entertaine
a contrary conceit thereof.

Secondly, there be diuers kinds
Heb. 11.6. of faith: the firſt, *beleeuing that God is*, & that *there is one God. Iam.* 2.19.
This faith deuills haue, and many
reprobate men; this is hiſtorical
Mat. 13.22. faith. The ſecond is, *receiuing the Word with ſome kind of ioy for a time*
not only as true but good; this tem-
porary faith is a higher degree of
Iohn 1.12. hiſtoricall. The third is *a receiuing of Chriſt* with the offer of ſpeciall
mercy, as a choyce of Chriſt with
his bleſſing reuealed in the Goſpel
with adherence and cleauing to
him; this juſtifying faith which
ſaueth the beleeuer, this faith ſpe-
cially doth the deuill ſtriue againſt.
Luk. 8.12. 1. *Theſ.* 3.5.

Difference between ſauing faith, and other faiths.

They differ firſt in ſubiects. Se-
condly, in efficacy. Thirdly, in part
of nature.

Firſt for the ſubiect, or that in
whom it is; The hiſtoricall and
temporary faith, may bee in ſome

reprobates, as in *Iudas*, and *Alexander*; the one was *numbred with the Apostles*, and had fellowship with them in the *ministration of the Gospell*, *Acts* 1.17. The other was of note in the Church for a time, but after was excommunicated by the Apostle *Paul* for blasphemy, 1.*Tim.* 1.20.

Iustifying faith is first onely in the *Elect*, whom *God calles of his purpose* to saluation; and this the Elect truly haue and enioy: but the other is *a saying*, or vaine boasting of a man *that hee hath faith*. *Iam.* 2. 14.15.16. As the Charity that consists in meere words without affection, or worke, is no true charity; and as the dead carkeise of a man is not properly a man. *Iam.* 2. 26. Secondly, the seat of the historicall and temporall faith is onely in the minde, and is an assent to the truth and goodnesse of the word; but iustifying faith is also in the will and *heart*, receiuing Christ and the promise of mercy in him, and staying

Titus 1.1.

Rom. 10.10

vpon him with affiance of heart for our whole felicity.

2. *Differēce* Secondly, for efficacie, which is the second difference, the temporary faith neither 1. receiues what should be receiued, nor as it should; neither 2. is it effectuall in giuing out, as the sauing faith doth by diuine vertue.

First, the temporary faith receiueth not Christ vnto vnion and communion: and what it receiueth, is neuer with an honest heart, it doeth not purifie the affections, whereas faith (properly so called) first receiueth Christ vnto vnion with the beleeuer, that *he dwelles* in Christ, and *Christ in him. Iohn* 6.56. 1 *Cor.* 6.17. hee is *ioyned to the Lord, so as hee is one spirit* with him, he is a *member* *Ephe.* 5.30. *of his body, of his flesh, & of his bones:* he is *in God and in Christ*, 1 *Thes.* 1. 1. *his fellowship is with the Father, and with his Son Iesus Christ.* 1. *Iohn* 1. 3. Secondly, true beleeuers being vnited, reconciled, and saued from wrath for euer, they are adopted by

by God, *Rom.* 5.9.10. of his great loue, according to his election into the number of his children, to bee *heires of God*, great heires, euen *co-heires with Christ*: who hath giuen the glory which his Father gaue him, vnto them, they are loued with the same loue, wherwith the Sonne of God is loued, hee counts them his *treasure*, *Exod.* 19.5. *his portion*, *Deut.* 32.9. *his inheritance*, 2.*Sam.* 20.19. *his iewells*, *Mal.* 3. 17. *his pleasure, his loue in pleasures*, *Psalm.* 149.4. *Cant.* 7.6. they are *precious in his sight*, and he will giue *nations for them*, he will judge their enemies seuerely for reproaching them, and *magnifying themselues against them*: In summe, they are *the blessed of the Lord*, he blesseth them, and maketh them *a blessing in the* midst of the land. Thirdly, by faith they receiue the holy Ghost, and *are sealed with the promised spirit*. As the Kings Seale, hauing his picture grauen on it, leaues it vpon the thing sealed; so they receiue the

Iohn 1.12. *Rom.* 8.16. *Iohn* 17.22. 23.26. *Psal.* 28.9. *Esay* 43.4. *Zeph.* 2.10. *Ephe.* 1.13.

image of God, the godly nature,
2 *Cor.*3.18. and are *transformed into his image, from glory to glory*: and are *ledde as*
*Rom.*8.14. Gods children, *by his ſpirit* within them, *by counſell, Pſal.*73.24. (that is) by motion, ſtrength, warning, incouragement, ſuppreſſing motions of ſinne, *crucifying the fleſh,*
Pſal 16.7. *with the affections and luſts of it*, cauſing *ſinne to die*, ſo as it is ſtill leſſe-
Gal. 5.24. *Rom.*6.3. ned in the force and fruits of it:
*Ezek.*36.17. And they are by his leading, *cauſed to walke in Gods ſtatutes*: this is
*Rom.*8.1. their note, *they walke not after the fleſh, but after the ſpirit.* This ſpirit
Iohn 14.16. is in them a *comforter*, they walke
17.31. in the *conſolation of the holy Ghoſt*, *Acts* 9.31. by teſtifying of their adoption, *ſhedding the loue of God abroad in their hearts. Rom.*5.5. and
*Iohn.*14.26. 8.15.16. and *bringing for their comfort to their minds*, the comforts ſet downe in Gods word, according to their ſeuerall temptations, *Pſal.* 94.19. By this ſpirit they are ſtrengthened in the inner man, and are led (as it were by the hand into

Gods

Gods presence) and by his helpe they make requests acceptable by Iesus Christ. *Rom.*8.26.27.*Ephes.* 2.18. Fourthly, by faith they receiue in Christ a blessed libertie: first, from the *condemnation* of the law, *Rom.* 8.1. *Gal.*3.13. and the feare of Gods wrath, they haue *peace towards God*, and may *behold his face with ioy*, *Iob.*33.26. Secondly, the faithfull are freed from the rigorous obligation of the Law, which bindes them to bring the perfect righteousnesse of it in their owne persons, that they might haue life: for they seeke not iustification in their owne obedience, but in the obedience of Christ imputed to them, hauing a good conscience, though they come short of the Law, they feare not immoderately, for they serue a kinde Father, who will *spare them as a man spares his sonne that serues him:* they know their works shall not be examined strictly and exactly, according to the Law, but that their be-

Luk. 1.74. *Mal* 3.17.

gun obedience & imperfect works, their desires and indeauours to beleeue, obey & repent, shal be allowed of, & accepted in Christ. 1. *Pet.* 2 5. Thirdly, they are deliuered from the irritation of the Law, because they are renewed in their mindes and hearts, they agree and *consent vnto the law, as holy, iust and good,* and from that agreement there ariseth a delight and pleasure in the law, that according to the measure of their renouation, they doe willingly, cheerefully, and studiously apply themselues to keepe Gods Commandements. *Rom.* 7. 6. 16. 22. Fourthly, they are free in conscience from the power of all creatures, for *all things are pure to them, all things are theirs, they are bought with a price, they must not be the seruants of men.* 1. *Cor.* 7. 23. *Col.* 2. 16. 18. 20. Fiftly, they are free from all hurtfull euill, the *Deuill* is destroyed, in respect of power to hurt them. *Hebr.* 2. 14. 15. all creatures are *in league* with them. *Iob.* 5. 23.

Tit. 1. 15.
1 *Cor.* 3. 12.
Psal. 91. 13. 15.
Hos. 2. 18.

5. 23. 24. all ſhall worke together *for the beſt* vnto them, *Roman.* 8. 28. they ſhall *walke ſafely*, goe in and goe out. *Ioh.* 10. 9.

Secondly, ſauing faith as it receiues thus, ſo it giues out, according to the ſtrength and meaſure of it.

Firſt, towards God; firſt, an admiration of his wiſedome, loue, goodneſſe, juſtice, mercy, &c. 2. *Sam.* 7. 18. 19. *Pſal.* 31. 19. 1. *Pet.* 2. 9. hee hath called vs *out of darkneſſe into his marueilous light.* 1. *Ioh.* 3. 1. *Behold what loue the Father hath giuen to vs, &c.* Secondly, *a giuing our ſelues to God*, as an offering of thankfulneſſe, loue for loue. *Rom.* 6. 13. 2. *Cor.* 8. 5. we loue to bee his ſeruants, *Chriſts loue conſtraines* vs to liue to him. Thirdly, *confeſſion* of trueth to glorifie him. *Roman.* 10. 10. 2. *Corint.* 4. 13. not *louing our liues vnto the death.* *Reuelat.* 12. 11. Fourthly, truſting him with our ſoules and bodies, *committing them* vnto him to keepe *Eſay* 56. 6.

to

to *the great day.* 2. *Timoth.* 1.12.

Secondly, to the beleeuer himselfe true faith giues first, *rest of* Psal. 23.1. soule, in a quiet dependance on God for prouision, not to *want* any needfull good, and for protection to be safe from hurtfull euill. *Rom.* 8.31, 32. Secondly, to contentment with God whom hee hath in heauen, and desires *none in earth with him*, *Psalm.* 73.27. hee is his *Treasure*, which containes sufficiencie, yea abundance; his *portion* wherewith hee rests satisfied: this is the honour hee giues him, to seeke all his ioy and felicitie in him, and in no creature heauenly or earthly; for hee perceiues fulnesse of all good things in him, which it lifts vp his minde aboue this world to bee his contentment. 1. *Iohn* 2.15. *His conuersation is in heauen.* *Phil.* 3.20. Rom. 5.3. his affection is *set on things aboue.* *Colloss.* 3.2. his *treasure is in heauen*, and his heart is with his treasure. 2 *Thes.* 1.4. Thirdly, it workes in him *patience* and *ioy* in trouble, with hope of good

good fruit by it, of Gods presence with him in it vnto strength to beare it, and of the glory following it.

Thirdly, towards faithfull brethren sauing Faith workes, first, conjunction of soule, knitting them together in loue, vnto following of peace with them specially, in that name that they *call vpon the Lord With a pure heart*, 2. *Timoth.* 2.22. Secondly, *like affection* one with another, in joy, and sorrow, *as being in the body*, 1. *Corin.* 12.26. *Heb.* 13.3. Thirdly, communion of gifts, spirituall and temporall, for comfort and edification of the body, in loue and brotherly kindnesse.

Acts 4.32. *Col.* 1.4. *Rom.* 12 15, 16. *Ephes* 4 16. 2 *Pet.* 1.7.

Fourthly, towards all men it workes loue, honour, humanitie, meekenesse, justice, equitie, tractablenesse, peaceablenesse, mercy, and kindnesse, euen to enemies, *Math.* 5. 44, 45. 1. *Tim.* 6. 1.2. *Tit.* 2.9. and 3.2. *Iam.* 3.17.

Fiftly, and lastly, this Faith

workes

workes against the deuill *resistance*, 1. *Pet.* 5. 9. standing in grace, *quenching* his fiery darts, and finall victory, 2. *Corinth.* 1. 24. *by faith ye stand*, *Ephes.* 6. 16. 1. *John* 2. 13. 14. The word of God abideth in you, and ye *haue ouercome that wicked one.*

3. *Difference.* Thirdly, for the third difference in parts of nature; Temporary faith hath but two wrought by the spirit; first, knowledge of the truth: Secondly, approbation, both as true and good: a doctrine to bee rested vpon; which they *receiue for a time with ioy*, *Math.* 13. 20. 21. But Faith which iustifieth, hath both them, and another as an essential degree aboue the other; which distinguisheth it from the other in kinde, (as sense distinguisheth the life of beasts from that of plants, which haue vegetatiue life, but not sensitiue, and as reason distinguisheth the life of men from that of beasts, which haue sense common with man, but not reason) and this part

part of Faith which ſo formally diſtinguiſheth and eſſentially differenceth it, is application or appropriation of Chriſt, and the promiſe of mercy in him, by truſting in him for his owne ſaluation. And this is called *receiuing of Chriſt, Ioh.* 1.12. and *beleeuing in his name, eating his fleſh, and drinking his blood: putting him on, Gal.* 3.27. By this Faith (as is ſaid before) *Chriſt dwelleth and liueth in the beleeuer*; ioyning him ſo to him, that hee is *one ſpirit with him*. And for want of this part to make vp a true Faith (which is but one, whereby we beleeue *into one ſpirit*) the temporizer is an vnbeleeuer: then when profeſſion dureth in his mouth, Faith abideth not in his heart; but he is a hidden Infidell, *Iohn* 6.64. ſuch as *Chriſt would not commit himſelfe* vnto, becauſe hee knew them all, *Iohn* 2.24. Hee ſawe the fraud hid in their heart, which would breake out vpon occaſion offered, either from the

Iohn 6.56. *Epheſ.* 3.17. *Gal.* 2.20.

Epheſ. 4.3.

the words or deeds of Christ.

Yet they are said in a sort to beleeue; first, for some materialls of of Faith which they haue: Secondly, for similitude to the beleeuers in a cheerefull profession of the Gospell: Thirdly, in respect of some subjection to the Word, vnto some kinde of reformation by it. They that are open infidels, haue not so much as consent to the doctrine of Christ, but reject it. They know it not, either because they haue not so much as outward reuelation of the mystery of God and Christ: Or if it be taught in their hearing, they haue not that inward light, which the temporizers haue by the Spirit, to discerne it to bee the trueth, and the onely doctrine to bee rested vpon for saluation. Temporary Faith differs from the sauing, first, as hypocriticall from sincere, that is with the reyne of hypocrisie, this is with sinceritie: the *spirit without guile*, called vnfained faith, 1. *Tim.* 1. 5.

and

and 2.*Tim.*2.5. Of this ſincerity the Apoſtle calls *Titus* his naturall ſonne according to the *common faith*. Secondly, they differ as dead from liuely, *Iames* 2.18. Thirdly, as generall (beleeuing the whole doctrine, but without application, *Iames* 2.19.) from ſpeciall, which layeth hold on Chriſt vnto ſpeciall mercy, *Gal.*2.20. Fourthly, they differ as ineffectuall from effectuall, 1.*Theſſ.* 1.3. *Philem.verſ.*6. Fiftly, the temporary Faith differs from the ſauing, as tranſitory (during but a ſeaſon, *Mat.* 13.21.) from abiding, againſt which the *gates of hell ſhall not preuaile*, *Math.*16.18. for it is inuincible and victorious. *Math.*24.24. *Now abideth Faith*, It is inſeparable from a Chriſtian while he liueth, that once hath it. *Titus* 1.4. 1 *Cor.*13 13

Obiection. 2.

The things reuealed to the temporizers are ſweet to them, they *taſte the Word to bee good, receiue it with ioy*, that ſeemes to imply ap- *Hebr.*6.5. *Mat.*13.20.

plica-

plication of it to themſelues, in that they haue *taſted of the life to come.*

Anſwere.

Firſt, by diuine light in their minde, euen temporizers ſee the kingdome of Chriſt to bee glorious, and aboue this world; which many thought to bee earthly: as did his Apoſtles for a time, *Math.* 20.21, 22. *Actes* 1. 6. they know the ſtate of the Saints to bee full of happineſſe, *Numb.* 23. 10. *Luke* 14. 15. *Bleſſed is hee that eateth bread in the kingdome of God.* They perceiue Gods loue and good will therein with admiration, and magnifie them: and ſee a poſſibility of obtaining this happineſſe to themſelues: yea, they are affected with that good which they ſee is prepared, and layd vp in heauen, to be *reuealed in the laſt time*: for they *taſte of the heauenly gift*, the ſaluation by Chriſt, who is the gift of God. The very knowledge delights them for a time, hearing the

joyes

joyes of Heauen expreſſed, they are in a ſort rauiſhed with *reioycing in this light for a ſeaſon, Iohn* 5.35.

Secondly, they perceiue ſinne to be full of miſerable vexation; they know and feare a painefull ſting in death; and therefore hearing of a free and full deliuerance from theſe euills by Chriſt, and ſo taſting of this good word of God, they firſt ſubmit themſelues to the Goſpell: Secondly, *forſake them which are wrapped in errour*: Thirdly, *eſcape the filthineſſe of the World*, and *ſeeme to be waſhed from their old ſinnes*, and *doe many things commanded*, and that by *the knowledge of Ieſus Chriſt*: they are reformed according to religion externally, (though not totally, inwardly, and conſcionably) and therefore they are retained in the charitie of the Church, as members: by which vaniſhing taſte, temporary and partiall reformation, with ſome common graces, and eſtimation of the godly, they

Heb. 2.15. *Luk.* 8.13. 2 *Pet.* 2.1. *Mark* 6.2.

they conceiue a rouling opinion, that they ſhall bee ſaued, which for a while pleaſeth them; but is onely as the commotion of affections in a dreame.

Thirdly, the ſpirit makes no perſwaſion of Gods loue to them, nor euer giues life to the ſeede ſowne in them; yet is it ſaid to *ſpring vp* as corne in *ſtony ground, or among thornes*, that ouer-grow and choake it: but it is neuer brought forward to that which God works in them that *hee calles of his purpoſe*. Temporizers are ſayd onely to *ſeeme to haue*, *Luke* 8. 18 but the Elect are ſaid to *haue* ſo, as *more ſhall bee giuen them*. There bee in that kinde which the Elect haue, accidental degrees, little and great, weake and ſtrong: but in the Temporizers there bee onely ſome diſpoſitions to that kind, and to th ſe degrees. As in generation of liuing creatures, there is a proceeding by degrees to the perfecting of the kinde; and if abortion come ſooner,

Mat. 13. 22.

ner, it attaines not the essence of that kind: so in respect of beginnings, from which there is a proceeding to justifying faith, they may bee sayd to beleeue, because there is a tending to faith; but being intercepted, and cast out as by abortion, they profit no further, they neuer come to the kinde and essence of the Euangelicall faith. It may bee they proceed to the bud or blade, it may bee to the eare; but neuer to the true condition and nature of the graine or corne.

Hence it is, that they doe not so much as *setledly*, first, purpose, desire, and endeauour to get that faith which is proper to the Elect: Secondly, nor striue, of conscience of the commandement, against doubts and feares to giue glory to God by beleeuing: Thirdly, they are not jealous of the deceiueablenesse of their heart, they try not their state with loue to be true, and to *know that they are of the truth.* *Iohn.* 3. 20, 21.

It is with them as with a man ad-

admitted into a roome, where a table is furnished with delicates for some chosen guests, hee may perhaps see and taste of them, but cannot receiue them so as they may doe, for whom they were prouided, who onely are able to discerne the goodnesse of the things set foorth, and the good will of the housholder, by whom they are bidden to eat of them.

The true beleeuer by relying and trusting to Christ, receiueth Christ and the promise of mercy with him as the gift of Gods loue to him; hee not onely *tastes*, but eates, concocts and digests the delicates prouided for him as a chosen guest, and is carried in desire to grow more in that grace which so rejoyceth him, *Cant.*2.5. *Stay mee with Flagons, comfort mee with Apples, for I am sicke of loue,* (saith the Church) after she had bin brought into the house of wine and dainties. The beleeuer praiseth Christ for that rest and sweetnesse which

hee

hee findes in him, *Cant.* 2.2. and commeth to him by faith more and more, and giueth himselfe to him as truly happy in him, 1. *Pet.* 2. 2, 3, 4. *in him his faith conquers*, when the temporizers is ouercome, and so hee goeth backe after Satan.

Obiection. 3.

True Faith giues the knowledge of Gods loue to the beleeuer, as 1 *Iohn* 4.16. *We haue known and beleeued the loue that God hath to vs.* I finde not that knowledge of Gods speciall loue to mee: Can I haue faith, and see none?

Answere.

First, there may bee faith in the soule, and it doth not presently take notice of it: for God first, sometime *hides himselfe* from them to whom hee is a Sauiour. In our bodily sense, vnlesse God giue a seeing eye by applying the act to the obiect, we perceiue not things before

How wee may know Gods loue to vs.

Esay 45.15.

fore vs. *Hagar* saw not the *Well which was by her*, when shee sate by her sonne, whom shee thought would dye for want of water, till *God opened her eyes*; and the Disciples trauayling and talking with Christ, knew him not till their *eyes were opened*: so in our spirituall faculties, though our minds be neuer so perfect, yet if they bee helde of God, they cannot discerne things that bee within them. Secondly, sometimes when the power of the Spirit is in vs, wee our selues know it not, for that wee attend not to it, as those two Disciples, while Christ talked with them had *their hearts burning within them*; but did not so attend to it, as to thinke it was Christ that so pierced their heart, til Christ made himselfe known to them, and then they begin to cal to mind the grace that wrought in them without any great regard they had of it. Our dulnesse is an impediment to vs, that we vnderstand not that which

Gen. 21. 15, 16.

Luke. 24. 16. 31.

Luk. 24. 32.

the

the Lord worketh in vs. Christ tolde *Thomas* with the rest of his disciples, that *they knew whither he went*, and *the way* to come to him in their death: yet they said, *We know not whither thou goest, and how should wee know the way?* the wordes of Christ were true, but they attended not to their owne knowledge. So he promiseth when hee giueth his spirit more plentifully, *they shall know* (by the effectuall working of it in them) *that hee is in them, and they in him*, implying that though hee then was in them, and they in him, they did not know it, but after by sense and experimentall knowledge they should perceiue it. 1 Ioh. 14. 4, 5

So Faith may be implicite in respect of a cleare knowledge of Gods fauour, after many yeeres soberly spent in Gods seruice, till a more full reuelation by the spirit, and more sense of the grace and power of faith in vs, and therefore the Apostle prayes for the *Ephesi-*

ans, when they were called effectually, that they might *know the hope of their calling, and the exceeding greatnes of Gods power in them which beleeue*, *Ephe.* 1.18.19.

Secondly, faith for a time is but in seed, its not able to quiet the heart in the knowledge of Gods loue, yet the reigne of vnbeliefe is destroyed, for he that was careless of, or auerse from faith, now purposeth, willeth, loueth & desireth, and laboureth to beleeue: he crieth to God for *helpe against vnbelief*, and gladly attends on the meanes of faith. The grace giuen him hath disposed him to *follow after faith*, according to the commandement. The *will* is Gods worke as well as the *deed*, and both are wrought of his good pleasure, *Phil.* 2. 13. and vertues in will and act are of the same kinde, with them that are in deed and habit, they differ onely in degree; As it is in vice, hatred of a brother is *manslaughter*, because there is in a man a will of his brothers

Mark. 9.24.

1. *Tim.* 6.11
2 *Tim.* 2.22.

thers death, and whom of hatred we wish might dye, him wee haue killed before God. In the same sort lusting after a woman (specially being strengthened by looking vpon her) is adultery with her in heart, and in Gods account, though the carnall act bee not committed, and she remaine chaste. In like manner coueting after another mans goods inordinately is theft, though hee that couets bee hindred from taking them. Euen so is it in vertues, sincere desire and earnest endeauour after faith, is in Gods acceptation faith.

Thirdly, lusting, (as in generall, contrary to the flesh, so in particular against vnbeliefe) and aspiring vnto faith, argueth the presence and worke of Gods Spirit, hindering the will of the flesh that it is not fulfilled; so that though there bee no full effect of our desire, yet in this respect may wee be sayd to *walke in the spirit*, to bee *led by the spirit*, and not to bee *vnder the law*, *Gal.* 5.17, 18.

(that is, the condemnation and malediction of it) but are vnder grace. For desire of holy graces is an act of spirituall life. Godly men alledge it to shew, that they haue part in the Couenant: act argueth a facultie, and facultie argueth life and being, a dead man desires not.

Hebr. 1. 11.

Fourthly, Christ graciously receiueth, and tenderly cherisheth the *little ones*, *Zach.* 13. 7. as appeares, first in taking order for their security, *If yee seeke mee, let these goe their way*, *Iohn* 18. 8. Secondly, in giuing charge against contempt of them, and thereby *offence*, *Math.* 18. 10. Thirdly, in incouraging men to *receiue them*, with that account that therin they receiue him when it is done *in his name*, *Matth.* 18. 5. Fourthly, in calling vpon the *stronger*, to *beare with the weake*, to comfort the feeble, 1. *Thess.* 5. 14. Fiftly, in promising to *binde vp the broken*, to *strengthen the weake*, to gather *the Lambs* with his

Ezek. 24. 16

his arme, and to *carry them in his bosome*, with tender regard of their weaknes. Sixtly, his *giuing strength to him that fainteth*, and *increasing power to him that hath no strength*; *not quenching the smoaking flaxe, nor breaking the bruised reed*, of small beginnings bringing forward his kingdome *with victory*, *Math.* 12. 20. How did he respect the shaken disciples going to *Emmaus*? in joyning himselfe vnto them, to confirme their faith by *opening the Scriptures* to them in all the things that were written of him, and that with such piercing power, as thereby their hearts *burned within them*? How did hee come to the eleuen together, *shewing his hands and his side*, to giue proofe of his resurrection to their senses, and that with gladnes of their hearts? *Mar.* 16. 14. *Iohn* 20. 20. Certainly God crownes a gracious will, where power wants, *Pro.* 10. 24. *Esa.* 1. 19. 2. *Cor.* 8. 12.

Esay 40. 29.

Luke 24. 25. 32.

Fiftly, it is indeed giuen to some

by Faith to know Gods loue to them, and to know their Faith, whereby they apprehend his loue in Chriſt to them with ſuch ſweet contentment as paſſeth pleaſures of nature, *Corne and Wine, Pſal.* 4.7. *marrow and fatneſſe, Pſa.* 63.5. (We will *remember thy loue more then Wine, Cant.* 1.3.) but it is not ſo at all times with them, for they that at one time, haue gloried in God, walked in the light of his countenance, and *made him their Song*, as they found him their ſaluation; at another time they haue beene *oppreſſed* with ſorrow, *Eſay* 38.14. and *wanted comfort*; their *ſoule is ſore troubled, Pſal.* 6.3. *euen in thinking of God, Pſa.* 77.3. the remembrance of him is ſo farre away from pacifying their vnquiet minde, as nothing did ſo much trouble it by occaſion of their iniquities, *Pſal.* 40. 12. forgetting what God had done for them, *their ſoule was farre off from peace, Lam.* 3.17. they cryed out, *that they were caſt out of Gods ſight,* *Ionah* 2.4.

ſight, Pſal 31.22. *were vndone, Eſay.* 6.5, 7. *their ſtrength and their hope periſhed from the Lord, Lam.* 3.18. not onely *forgetting the conſolation,* *Hebr.* 12.5. but *refuſing comfort, Pſal.* 77. 2. being in great temptation to deſpaire *verſ.* 7,8,9,10. And yet for all this they *are euer with God, for hee holdeth them by his right hand,* *Pſal.* 73.23. and faith by the ſpirit gets victory, that they returne to the hold they had; ſo that they haue their faith and their comfort increaſed, ſtrengthened by exerciſe, and their ſoule refreſhed by the *treading downe the ſtrength* of the enemy, as *Iudg.* 5.21.

Obiection. 4.

Beleeuers purged by the blood of Chriſt, are without *conſcience of* *Hebr.* 10.2. *ſinnes*, they know they are not guilty, and ſo are at reſt in ſoule: I am ſenſible of guiltineſſe with *feare that hath painefulneſſe:* how *1.Iob.* 4.18. dwelleth then the faith in God in mee?

Answer.

Of being without the conſcience of ſinne.

Firſt, Faith is but in iourney yet, and hath different degrees, (as before) weake and ſtrong, little and great. As it increaſeth (not as it is begun) Faith giues vs to know that we haue no guilty conſcience; It is eſpecially vnto *thankeſgining*, when we be ſtabliſhed in it, and *abound therein*, *Col.* 2. 7.

Secondly, God doth not vſually eaſe the beleeuers of all their paine and feare at once. As the loue of God is more knowne, ſo *it caſts out feare which hath painfulneſſe*; when the loue of God is liuely felt in the heart, and *ſhed abroad there by the holy Ghoſt*, it is of ſuch ſtrength, that it *giueth vs boldneſſe in the day of iudgement*, and caſteth out the feare, which is contrary to confidence, & doubting of Gods good-will to vs: and as this doubting is ouercome by faith; ſo is the conſcience eaſed of torment, which is by degrees. *Dauid* heard *Nathan* pronounce his abſolution from his ſin

Iohn 4. 18.

Ibid. 17.

in

in the name of God, 2 *Sam.* 12.13. yet not apprehending it with firmneſſe of faith, had not preſent freedome from conſcience of his ſinne, as appeares, *Pſal* 51.7,8,9. for hee ſtill cryed out, *Purge mee with hyſope, and I ſhall bee cleane, make mee to heare of ioy and gladneſſe; hide thy face from my ſinne.* We pray for forgiueneſſe of thoſe ſinnes that are forgiuen, not to mitigate Gods anger by little and little, (as it is with men,) for hee is fully pacified at once: but it is becauſe our faith is not full to receiue it into our ſoules with abſolute aſſurance. The proceedings of our faith that bring vs to full certainty, are ſlow: Gods goodneſſe is diſtilled by little and little into vs, for our ſoules to taſte till wee be filled. *Maries great loue* teſtified the forgiueneſſe *of her many ſinnes*, as our Sauiour affirmeth, which could not bee without faith of the *mercie and truth of God*, by which *iniquity is purged*, Pro. 16.6. yet ſhee was not then eaſed of all *Luk.* 7.47, 48,50.

her griefe, but was afflicted in conſcience, feeling her own wretchednesse, fearing the juſt deſert of ſinne, and the wrath of God due vnto her; which appeares, firſt, by the abundance of her teares; Secondly, by Chriſts applying himſelfe to comfort her ſorrowfull ſoule, by pronouncing to her face, that which her faith had already obtained, that *her ſinnes were forgiuen.* If ſhee had not been afflicted and vexed ſtill, this conſolation might ſeeme ſuperfluous, but it was of purpoſe to refreſh her by confirmation of her faith, as appeares when hee ſaith to her, *Thy faith hath ſaued thee, goe in peace,* thou haſt beleeued that I can reſtore thee into my Fathers fauour, and thou doeſt truſt in me, to obtaine pardon of thy ſinnes; behold thou haſt receiued that which thou beleeueſt, go thy way in ſafety, and with a quiet minde, thou art the child of God: thus graciouſly hee prouided for the reſt of her ſoule,

which

which euen after forgiuenes of her sinnes before God, was conflicting with terrors in her owne selfe.

God accepts contrition for sin, when it is voluntary, which is first when a man casts himselfe into heauinesse: Secondly, when it is for the offence of God, rather then his owne distresse: Thirdly, when it is founded on loue to God, in this case God will not *despise a broken and contrite heart*, such a *troubled spirit is a pleasing sacrifice to God*, who is *neere vnto such*, and will saue them; he *will dwell with them to reuiue their spirits that are humbled, to giue life to their contrite soules, lest their spirit should faile before him*, *Psal.* 34.18. & *Esa.* 57.16. *When voluntary cõtrition is acceptable.* *Psal.* 51.17.

This acceptance argueth Faith begun, *without which it is impossible to please God*; if yet they feele not their faith, nor taste the sweetnesse of Gods loue, *they must wayt for the Lord that hath hid his face frõ them, and looke for him*, *Esay* 8.17. neglecting the judgement of the flesh, and *Heb.* 11.6.

and depending on his word, promise, and commandement; not prescribing to him, but resoluing to doe nothing against dutie that we owe to him, and attend vpon him for the reuealing of his mercy, in that time which God sees most conuenient.

Thirdly, it pleaseth God to quiet mens hearts, by euidence of their sanctification, though they want
1. *Iohn* 1.7. sense of faith, and justification by it. *If We Walke in the light, as hee is in the light, Wee haue fellowship one With another, and the blood of Iesus Christ his Sonne, clenseth vs from all*
1 *Ioh.* 3.14, 19.21. *sinne. Our loue to the brethren* is giuen as a certaine note of our *translation from death to life, when we loue indeed and in truth, wee know thereby We are of the truth, and shall make our hearts quiet and bold before the Lord.*
vers 24. *We know that he is in vs, and we are in him by the spirit Which he hath giuen vs.* For as the naturall spirit comes not to any member, but in connexion to the head, so the spirit of san-

ſanctification is giuen to none but in their vnion to Chriſt, the Head *and Sauiour of his body.* It is Gods ſeale and earneſt, that aſſures his promiſe, ſomething aboue a pledge in common vſe: becauſe the pledge is reſtored when the promiſe is fulfilled, an earneſt is not reſtored, but is a part of the whole made vp to the full of that was promiſed.

Obiection. 5.

There is a righteouſneſſe not allowed in heauen, which had ſome loue from Chriſt, as in that rich young man, that ſought *what hee might doe to obtaine eternall life*, but hee tryed, and refuſed the way told him with griefe, and there is ſomething called Sanctification, which is no ſigne of true faith, becauſe they fall from it to the *trampling of the Sonne of God vnder their feet, & deſpighting the ſpirit of grace,* vnto greater ſinfulneſſe then euer they had before, *and their latter end is worſe then their beginning:* they that

Mar. 10. 22.

Heb. 10 29.

2 *Pet.* 2. 20.

that beleeue truely in Christ, *haue euerlasting life, are past from death to life, and neuer come into condemnation, Ioh.5.24. They that drinke of the water that Christ giues them, neuer thirst more, but haue a fountaine of that liuing water in them springing vp to euerlasting life.* How may I then know that sanctification, which thus infallibly testifieth of true faith?

Iohn.4.14.

Answere.

Sanctification testifying true faith.

First, true holinesse is an effect, first, of our vnion with Christ, flowing from him into vs, *Hebr.2.11.* for *hee that sanctifieth, and they that are sanctified are all of one* (that is) they are not onely of one masse, but also they are so joyned to his person that sanctifieth, as that they are *made one spirit* with him, who sanctifieth: and that not only as he is God, but in his humane nature: for hee hath this power, to powre into them the fulnesse of his spirit, *of which fulnesse wee all receiue, and grace for grace.* Secondly, there is

Iohn 1.16.

not

not in the elect any other ſanctification, then that which is the *vertue of his death & reſurrection* Phil. 3. 10 Coloſ. 2. 11, 12. Thirdly, it proceeds from the election of God, who hath *choſen vs that we might be holy,* Epheſ. 1. 4. *and vnto the ſanctification of the ſpirit*, that being ſeparated from the world by the working of the holy Ghoſt, wee might be conſecrated to God; and ſo it is an euidence aſſuring it vnto vs, that wee are choſen of God vnto ſaluation, 2. Pet. 1. 10. Fourthly, ſanctification is a beginning of *glorification*, which is to bee brought forward vnto perfection of glory. Therefore that from which men fall, and that morality which Chriſts example teacheth vs to loue (as a worke of Gods good prouidence for the preſeruation of ſociety) cannot be true ſanctification, though ſometime in a large ſenſe it may bee ſo called; Firſt, becauſe it hath ſome materials which true ſanctification hath: Secondly, becauſe it ſeemed

Rom. 6 4, 5.

2 Theſ. 2.
1 Pet. 1. 13. 2. 3.

Rom 8 30.
2 Cor. 3. 18.

ſo

*Prou.*30 12 *Gal.* 6.3. so to themselues, deceiued in their imagination: Thirdly, because it was iudged so in the charity of the Church. Fourthly, because such moral persons haue some working of the spirit, as dispositions towards grace, but are not brought forward to true but seeming sanctification: (as was said before they *seemed to haue*) for the world cannot receiue the *spirit of trueth, because it seeth him not, nor hath known him, Iohn.* 14.17. there wanted alwayes an *honest heart*, wherby fruit is *brought forth with patience*, which differenceth the seeming fruit and the good fruit of professours of faith, as is set forth in the parable of the sower, in the diuersity of the ground into which the seed fell.

Luke 8.

Mat. 13.23.

Secondly, true righteousnesse in life, is such a proofe of a man *borne of God*, and indeed righteous, as we are to rest in, 1. *Ioh.* 2.29 & 3.7.

How holines cõming of faith, differs from ciuill righteousnesse.

It differs in diuers things from ciuill righteousnesse, and seeming sanctification (though they haue much

much of the ſame matter in them) ſpecially in theſe three: firſt, in the cauſe; ſecondly, in the extent; thirdly, in the end.

Firſt, for the cauſe. The next and immediate cauſe of a good worke, is inherent righteouſneſſe, infuſed from Chriſt, for there is *a creation in Chriſt Ieſus vnto good workes, Epheſ.* 2.10. *in whom the beleeuer is a new creature,* 2 *Cor.* 5.17. hereby he is *prepared for euery good worke, and made meet for the Lords vſe,* 2 *Tim.* 2.21. Good works are called *fruits of righteouſneſſe by Ieſus Chriſt, Philip.* 1.11. the fountaine of them is the righteouſnes of Chriſt, which ſtands in forgiueneſſe of ſinnes, and imputation of his obedience, apprehended by Faith: From hence comes inherent juſtice, or renewing of our nature, *purifying of our ſoules by the ſpirit:* and from thence proceed good fruits: firſt, inward, as good thoughts in the minde, and good elections in the will: ſecondly, outward, as good words, and good

1 *Pet.* 1.2.

good deeds, from *the good treasure of a good mans heart*: they are done both in grace, and by grace, 1 *Cor.* 15.10. *By the grace of God I am that I am, and his grace which is in me was not in vaine, but I laboured, &c. not I, but the grace of God which is with mee. Walking in the Spirit*, is from the *life of the Spirit, Gal.* 5.25. which we haue in Christ, *who liueth in vs* as the root in the branch. By his vertue wee bring forth fruit, *Gal.* 2.20. in whom abiding by Faith, wee *shall bring foorth much fruite, Iohn* 15.5.

That righteousnes which is not allowed in heauen, first is produced by the flesh, as the next cause, for the Apostle (in respect of the guidance of our conuersation,) oppoſeth *fleshly Wisedome*, and the *grace of God*, 2 *Cor.* 1.12. Secondly, that fleshly wisdome is ordered, not by Gods sanctifying grace; but by the prouidence of God only: who first preserues naturall light and conscience in some aboue other: and secondly,

condly, hee giues to some others light by his Word & Spirit, whereby corruption of nature is held vnder for a time, that the heart cannot shew the naughtinesse that is in it. Thirdly, God bestowes on them some common graces, which hee gouernes to the producing of some good workes for matter: but he neuer renewes the fountaine of actions, *viz.* their minde and will: and heereby the worke prooues in Gods sight corrupt by the disposition of the Instrument, and there is no mixture of true goodnes in the worke, as there is none in the Instrument. The tree is not good, and the fruit is as the tree is. *They are as clouds without water: their righteousnesse is like the morning cloud,* Iude v. 12. empty, *Hos.* 6. 4. like comely members of a body that want an head to giue them life.

But God leads the beleeuers by his Spirit into good works, by governing the habits of grace infused, and producing holy acts out of

an

an holy habite, (*the godly nature*) which becauſe we haue but imperfectly while our ſoule is in vs, and our fleſh vpon vs, our acts of grace are hindered oftentimes, and thoſe that are produced, are ſtained by the fleſh, concurring with the operations of grace in the ſame work, ſo that our beſt workes need the ſacrifice of Chriſt to make them accepted, and to get the corrupt mixture pardoned: This was ſhadowed vnder the Law by the high Prieſts plate, wherin was ingrauen *Holineſſe to the Lord*, which was to bee vpon *his forehead*, the forefront of his Miter, that hee *might beare the iniquitie of the offerings*, which the children of Iſrael ſhould offer in all their holy offerings; and it ſhould bee alwayes vpon his forehead, to *make them acceptable before the Lord*. And though their good actions are mixed with corruption and ſinne; yet are they good before God, and their workes haue true goodnes in them, for they are called

Exod 28. 30, 38.

led good workes, and good fruits, as they are called good trees, *trees of righteouſneſſe*, *fruits of the ſpirit*, who exerciſeth their faith, hope, and loue, zeale, feare of God, humility, and other graces in producing them.

Secondly, for extent; True righteouſnes in the faithfull is a begun obedience to all the Law of God, *Pſalm.* 18.22. *all his lawes are before them, and they doe not caſt away his Commandements* from them. It reſpects all the commandements, by *eſteeming them all moſt iuſt*; with *hatred of all falſe wayes.* The Apoſtle *Iames* preſſeth the impartiall reſpect of euery thing contained in Gods Law concerning vs, becauſe all the Commandements are from the ſame authoritie of the Lawgiuer in our conſciences: that if of conſcience wee ſubmit to one, wee muſt ſo ſubmit to all, or elſe we caſt away the authoritie by which wee ſhould obey the Law. The beleeuer is ſaid *not to ſinne*, and that hee *Pſal* 119. 128.

can-

1. *Iohn* 3 9. *cannot ſinne*, becauſe *of the ſeed of God in him*; and becauſe *hee is borne of God.* As diſobedience was puniſhed with loſſe of originall righteouſneſſe, and vniuerſall corruption of nature: and as man in the ſtate of corruption of nature, had all ſin in ſeed; ſo by the obedience of Chriſt reſted on by faith, the beleeuer hath giuen him againe originall juſtice, all vertues in ſeed that are common to all Chriſtians, and required of them. It is ſaid of
Eſay 11 6. the conuerted man, *a little child ſhall lead him*; becauſe he is riſen vp on Gods ſide, againſt that ſide he took part with before; God hauing giuen him in his new creation, a new diſpoſition, and *put his Law in his heart.*

Falſe righteouſneſſe neuer deliuers vp a man to a full rule of righteouſneſſe, and conſcience of ſeuerity of right liuing, to teach and to
Math. 5. 19. obſerue *the leaſt of the commandements*: but our Sauiour tels vs, *that except our righteouſneſſe exceed the righ-*

nouſneſſe of the Scribes and Phariſes, ver. 20. &c
we ſhall neuer enter into the kingdome of heauen. Some ſeeke to enter into heauen, but ſtriue not, they contend not with deſire. But the exhortation is, *Striue to enter in at the ſtrait* Luk. 13. 24.
gate, for many ſhall ſeeke to enter in, and ſhall not bee able. There be that would haue heauen, but ſtriue not to the righteouſneſſe that ſhall dwell there, by reaſon of the difficulties of repenting their former life, and accuſtoming themſelues to a new and holy conuerſation, they will not beat their braines about it, for they cannot *deny themſelues.*

That which they do, is with partiality, (as it is ſaid of the Prieſts that polluted Gods name, *Mal* 2. 9. *Yee kept not my wayes, but haue beene partiall in the law.*) with reſeruation either for perſons, firſt, friends not enemies: Secondly, or times, the Sabbath, not the weeke dayes: Thirdly, or occaſions; as when God proſpers them, (as the Deuill ſpake in his malice of *Iobs* righte- Iob 1. 9.
ouſneſſe)

ouſneſſe) and in times of affliction when they haue great mortality before them, *Pſal.* 78. 34, 36. But they haue no care *to liue for the time they haue to remaine in the fleſh, according to the will of God, and not according to the luſts of men:* Or fourthly, their reſeruation is for things, *Herod did many things*, but liued in inceſt, and could not beare reproofe for it, but added to his other ſinnes, ſhutting vp *Iohn* (that ſought his reformation) in priſon, *Luk.* 3.19. True righteouſnes hath a ſingularity in it, and a kinde of perfection (for parts,) wherein Gods children reſemble their Father, *Math.* 5.47,48. falſe righteouſneſſe is euer with reigning ſin: of which kinde of ſinning, ſomething after.

2. *Pet.* 2. 2.

Marke 6. 17,18.

Thirdly, for the end; true righteouſneſſe is done to God in honor and obedience. They ſerue *God in their ſpirit*, in the worke which he commands them in their generall or ſpeciall calling. They propound the

Rom. 1. 9.

the *pleasing of God who tryeth their hearts.* 1 *Thess.* 2. 4. *as they haue receiued how to walke and to please him.* 1 *Thess.* 4. 1
They study to *increase more and more*, and to glorifie him as they are the planting of the Lord, that he may bee glorified, they seeke their Lords aduantage, so *he may be magnified*, it is that they desire, whether *by life or death.* According to the power of their grace, it is their great griefe, to doe any thing by which the name of God should be blasphemed; it hath from them the force of an argument in it, this is acceptable to God, *heereby is my Father glorified*, therefore will I doe it, 1. *Timo.* 2. 3. *Heb.* 13. 16. *Iohn* 15. 8. that my good workes may *adorne the doctrine of Christ*, *Titus* 2. 10. may iustifie my profession, that I may shew my Faith by my workes, *Iames* 2. 18. that I may prepare vnbeleeuers to conuersion, 1 *Peter* 2. 12. and *prouoke* beleeuers, and confirme them by my good example, 2 *Cor.* 9. 2. *Esay* 61. 3. *Phil.* 1. 20. In

conscience hereof that their end is thus to glorifie God, and to edifie men, and assure their owne soules of their election, calling, and salvation, (not as by causes, but as by faithfull witnesses thereof) their soule rests content when carnall men traduce them, and impute their worke sometime to madnes (when it transcends their capacity) *2 Cor.* 5. 13, 14. *Acts.* 26. 24. sometimes to some peruerse affection, or bad counsells of heart, As *Paul* to *Timothy*, *thou hast fully knowne my doctrine manner of liuing purpose, &c.* 2 *Tim.* 3. 10

1 *Cor.* 4. 5.

False righteousnesse, as it is not wrought in God, in conscience of God, and before him, (beholding all things, and all hearts, after the expresse rule of his will, God being the guide, and going before them) so it is not done to him, but bended backe vpon a mans selfe. As God saith of their fasting, *Zech.* 7. 5. 6. *When ye did fast and mourne, &c. did ye it to me? and when ye did eate, and drink*

drinke, did ye not eate for your selues, and drinke for your selues? Their righteousnesse is done either to auoyd punishment, or to get reward meerely, (it is seruile and mercenary) or to get praise of men, as the Pharisees, as to be counted an honest man, fit to liue in a society. But to *doe all in the name of Christ,* Coloss. 3. 17. not onely by his authority and strengthening, but to his glory, that God *in all things may be glorified,* 1 Cor 10 31 ministring (to that end) *as of the sufficiency that God ministreth*; euen 1 Pet. 4. 11. striuing vnto this, is of grace: it is the true loue of God by which the heart is caried in such intention to honour God. Vnto a good worke is required power, loue, and a sound minde, vnto which Christians receiue the Spirit in their measure. Loue is counted the *fulfilling* of the Law. It produceth and directeth the workes of the beleeuer to God in Christ, *to whom hee liues* as the Lord of his life and death, as *Paul* saith of himselfe, *to*

2 Tim. 1. 7. Rom. 13. 8. Rom. 14. 8.

me to liue is Christ, Philip. 1. 21. the scope of his life the glory of Christ, and so of God the Father,
Phil. 1. 20. Thus the Church saith to Christ, *in our gates are all sweet things, new*
Cant. 7. 13. *and old: my Welbeloued I haue kept them for thee:* the blessing of the marriage betweene Christ and the faithfull soule, is the *bringing foorth of fruit to God, Rom.* 7. 4. the end of the *fruits of righteousnesse that are by Iesus Christ, is the glory and prayse of God, Phil.* 1. 11.

Men vnconuerted are so turned away from God, that they cannot spiritually loue him, they are
Iude 19. *destitute of the spirit*, it may be they loue him as the God of nature, and Author of benefits which they seeke to haue and receiue by his goodnesse vnto all, they loue him, for their aduantage: but not as he is in himselfe soueraignely good, nor as they beleeue his loue to them in Christ: they may do something for temporall blessings, as *Saul* and *Iehu*, for their kingdoms,

and

and also with relation to eternall life, as the rich Ruler, *Mat.* 19. 16. but liue *not to magnifie Christ, to glorifie God in their spirits, and bodies,* which is of grace, *Phil.* 1. 20. and peculiar to it.

Obiection. 6.

Some that fall away seeme to be changed by the Gospell, not onely outwardly, but inwardly: how can I then bee infallibly certaine of the truth of my change?

Answer.

The change of Apostates is by the gift of some common graces which Christ, as Lord of the Church, euen of hypocrites in the visible assemblies, (whom hee imployeth for the good of his) bestowes vpon them, but he neuer giueth inward spirituall life to them as members of his body whereof hee is head; They are made partakers of the holy Ghost, in some inferiour working: but are not made new creatures, nor receiue that grace which *accompa-*

Hebr.6.9. *eth* or is attended with *saluation*, which may appeare by the opposing of this grace, to that which they receiued by the holy Ghost, from which they fall for euer. The workes of Apostate and found Christians proceed not from one and the same internall principle, the true beleeuers proceed from Faith, *working by loue the new creature*, of which a man is esteemed with God and from the spirit of life, or life of the spirit in them, which the other haue not dwelling in them. Consider a little the difference of the worke of God in the fountaines of action.

Gal.5.6. & 6.15.

1.Pet.3.4.

Wherein differs the change that is wrought in Infidels and true beleeuers.

First the minde of a temporizer is not holy, though it be inlightned to know, and acknowledge the truth, for it is peculiar to true beleeuers to be renewed *in mind after the image of God*; Such as haue *learned Christ* truely and effectually, haue *put on the new man*. But they that beleeue not truely and fatingly, haue their *minds still defiled*

Ephe.4.23, 24.

Tit.

Titus 1. 15. not healed with the vnction from him that is holy. *Col.* 3. 10.

This may appeare in these particulars. First, In that the knowledge of saving truth is not rooted in them, (that is) in the *loue of it*, 2 *Thess.* 2. 10. for they neuer loued the truth for the truths sake, but for their priuate ends, aspiring to something else by it, *viz.* to praise, some liberty, or commodity, &c. *Wherein the knowledge of true beleeuers differs from others*

Secondly, In that they receiue it not with such perswasion as is by the Spirit giuen to the elect, which is one reason of their Apostasie, for *in time of temptation they goe away*, *Luke* 8. 13. their light vanisheth, and a greater darkenes comes vpon them, then they had before they were lightned; (*If the light that is in them be darkenesse, how great is that darkenesse?*) *Mat* 6. 23. Then is their light either of nature, or that which was wrought in their minde by the spirit, is turned into darkenesse, when they suffer the iudgement of their mind to bee ouerwhelmed with

brutish lusts, and yeelding vp their wit to peruerse cogitations, they degenerate as it were into beasts, casting away conscience, they *make shipwracke of faith*, 1 *Timot.* 1. 19. though their knowledge was not meerely acquired by humane wit, and naturall meanes, but vvas wrought in them by the word and Spirit of God; (for it is said, they were *inlightned and made partakers* Heb. 6. 4. *of the holy Ghost*; they *receiued the* & 10. 26. *knowledge of the truth*,) yet it was rather a conuiction of their minde that it was truth, so as they had nothing to oppose against it, then a firme perswasion and establishment in the truth: the deuill was in a sort cast out of their mind in the dispelling of the darkenesse by the shining in of the light, but he was neuer cast out of their will and affections, so he *returnes* and (with al their Mat. 12. heart) repossesseth them, they *turne* 44. 45. *backe after Satan*, so it is *worse then it was* with them, their darkenesse 1 Tim. 5. 15 is greater, and with more power.

Secondly,

Secondly, their minde being defiled, not sanctified, they are soone puft vp in their minde vnto *vaine confidence*, and that begets a false opinion, joyned with pride, so as they propound hereticall doctrine to others boldly, & hauing striuen for it, pride suffers them not to forsake it, being *puft vp rashly with their fleshly mind.* Coloss. 2. 18.

Somtime they fancy a lye, which to follow seemes to them wisedome, and they send to enquire of God with colour of offring themselues to his direction, to know what is best to doe, with profession to follow his word whatsoeuer it bee, it may bee with an oath to hide their hypocrisie, yet meane not to follow it further then it agreeth with that which they haue resolued to doe, as they that sent to *Ieremy*, to enquire of the Lord for the thing that they should doe, the way wherein they might walke, with this protestation, *The Lord bee a witnesse of faith and truth be-* Ier. 42. 5. 6.

twcena vs, if we doe not according to all things for the which the Lord thy God shall send them to vs; whether they be good or euill, &c. yet they dissembled, *and did not obey the voyce of the Lord,* because it was not according to that which was in their hearts, for they accused the Prophet of lying, and that hee was prouoked by *Baruch* to betray them, *Ieremy* 43. 2,3. There is no drunkennesse more troubles the minds of men, and all their senses, then hypocrisie; they are full of deceits (till they be purged by the spirit) and full of inconstancy and leuity, whatsoeuer they pretend, they are inclined in their mind to falshood, as the Elders of *Israel* were, that came and sate before *Ezechiel*, to consult with him, as if they would haue knowne the will of God by him, when they had set vp their Idoles in their hearts, and *put the stumbling blocke of their iniquity before their face.* Therefore the Lord admonisheth the Prophet, that he should not be bowed with

verſ. 20, 21.

Ezec. 14. 1, 3.

with too much mercy towards them, nor fall by too much facility; for howſoeuer they ſeemed to come as diſciples, their mindswere nought: the Lord makes it their punishment ſometime that they meet with *deceiuers*, who harden and confirme them in their fancied errours, by his iuſt judgement; whoſe *the deceiuer and the deceiued be, Iob* 12. 16. that the puniſhment *of the Prophet may bee as the puniſhment of him that asketh*, and the *iudgement of the Maſter, as the iudgment of the ſcholler, Mal.* 2. 12. *Ezek.* 14. 9.

Thirdly, their knowledge is ineffectuall; firſt, *they know not as they ought to know*, 1. *Cor.* 8. 2. It is not a ſolide knowledge of diuine things, but a *forme of knowledge*, or vaine appearance, *Rom.* 2. 20. Secondly, they know not for their *owne vſe, and good*, (which is required, *Iob* 5. 17.) nor for keeping in minde for future vſe, as concerning themſelues, *to take heed for afterwards, Eſay* 42. 23. Thirdly, they know not what

what is first and principally to bee knowne, and what they are more earnestly to follow, (as *the kingdom of God and his righteousnesse*, their *hope of the high calling of God*, their owne conuersion, &c.) for in respect of these things, *they dy* Iob 4.21. *without wisdome*, before they haue thought fruitfully on their death. As beasts they goe on without iudgment, as if they took pleasure in forgetting themselues; they spend their strength about things that profite not, 1. *Tim.* 6. 4, 5. Fourthly, their knowledge leaues them ignorant of themselues, so as Gal. 6 3. they *thinke themselues to bee some-thing, when they are nothing.* Fift-Iam. 3. 1. ly, their knowledge puffeth them vp, 1. *Cor.* 8. 1. makes them vaine and proud, that they become *ma-*Math. 7 3. *sterly* and censorious, not onely of fraile men *their brethren*, *Iam.* 4. 11. but sometimes of God himselfe, *Mal.* 2. 17. and 3. 14. Sixtly, their light shineth not into their conscience, will and affections, so as to guide

guide their life, that they might walk in the way of vnderſtanding, *they teach others, but not themſelues*, they carry a light whereby they profit others (though not by their charity) and they themſelues walk and abide in darkneſſe, 1. *Iohn* 2.11 *Rom.* 2.21. 23.

It is therefore denyed the account of knowledge, for the liueleſſeneſſe of it, 2. *Pet.* 1.9. hee that ſeeth *not theſe things is blinde, and cannot ſee farre off*, 1 *Iohn* 2.4.9. 1 *Iohn* 3.6.

Fourthly, their thoughts and deuices declare the fleſhlineſſe of their minds, for they *are euill continually*, *Gene.* 6.5. euery day, Sabbath dayes, and all. That which riſeth naturally, as the fruit of their mind is as an ill ſauour out of a ſink, they are *carnally minded*, *Roman.* 8.5. for they are after the fleſh, and when they take counſell and deliberate, it hath the ſame ſauour with the root & fountaine whence it ſprings and comes, *their thoughts are wicked thoughts*, of which God complains, *Ierem.* 4.14. *How long ſhall thy wicked* *Mark* 7.21. *Eſay* 59.7.

ked thoughts lodge in thee? when they rowle some good thing in their heads, they corrupt and defile it, being impure; the Deuill also (whose power is yet in their mind) puts ill thoughts into them as his first borne, and as his breath to blow vp the fire of fleshly lusts, vnto which they attend euen *vpon*

Prou. 4. 16. *their beddes: sleepe departeth from them, except they haue done euill, and caused some to fall*, and they forget Gods properties, workes and will, *God is not in their thoughts*, Psal. 10. 4. they walke in the sparks of their

Esay 5. 12. owne fire which they haue kindled, (the counsels and deuices of their owne carnall mind) this therfore they shall haue of his hand, *they shall lye downe in sorrow*, Esay 50. 11. for the *thoughts of the wicked are abomination to the Lord*, Pro. 15. 26.

But the true beleeuer is not thus: for, First his knowledge is an abiding light, not going out in obscure darkenesse, but shining constantly for

for his direction to life; called for that, *the light of life*. His teaching is such, as hee makes no full execution from Gods statutes, because *God hath taught him*, that is, both brought him into the way of salvation, and held him in it, resting still upon God as his teacher and admonither, *leading him by counsell, till he bring him to glory*, *Psal.* 73.24. He cannot beleeue otherwise then he hath receiued, though false teachers confirme their doctrine with signes and wonders, it is impossible to deceiue them finally, or fully. They know the voyce of Christ, so as they follow him; *they will not follow a stranger*, but they flee from him: *they knowe not the voyce of strangers*. This is specially in fundamentall doctrine, as that 1. *Iohn* 2.21,22. *I haue not written to you, because you know not the trueth: but because you know it, and that no lye is of the truth.* The lye (which they know is not of the truth) is false doctrine about Christ, whereby he

Iob 8.12.

Psal. 119. 102.

Psal. 25.9.

Mat. 24.24.

Iohn 10.4, 5, 8.

1 John

is

is denyed, either for his person or offices, or both together. The cause why they cannot be deceiued so is, they are of God, and heare them that teach the truth: Election preserues them in Christ, 1. *Iohn* 4.6. so doth their *peace* of heart, which they haue working in their soules, to keepe *their hearts and mindes in Christ Iesus, Phil.* 4.7. they haue an *vnction from him that is holy, they know all things, and need not that any man teach them, but as the same anoynting teacheth them all things, which anoynting dwells in them*, 1. *Iohn* 2.27.

2 *Thess.* 2. 13, 13.

Caution. 1. But this is to bee vnderstood with cautions: First, not that they need no further outward teaching, (for God hath appoynted that to the *end of the world*, and in hearing hath required that wee should bee judicious, and haue our *senses exercised* in the Scripture, to know good and euill; *trying the spirits* by the analogy of faith but they are taught, that they might abide in the

Ephe. 4.11, 12.

Hebr. 5.11, 14

1 *Iohn* 4.1.

the doctrine: for that they know it to be true and not lying: containing all things necessary to life and godlinesse, and teaching to abide in Christ, in whom we are complete. *Colos.* 2. 10.

They may be tempted vnto trouble of their minds by false doctrine in the foundation. First, in the poynt of justification by Faith in Christ without any workes of the Law, or as any part of a cause of saluation: so were some of those that were good in the Churches of Galatia, *Gala.* 5. 10. *I have trust in you through the Lord that ye will be* [illegible] *but he that troubleth you, shall beare his condemnation whosoeuer hee bee:* For of them that were troubled, and a little vnsetled in their minds by the false teachers, hee is perswaded that they shall returne to the truth, againe shaking off the false doctrine, with thought of fearefull judgement of them that had put them a little from their minds, to *Caution.* 2.

to which they returne with confirmation.

Caution 3. Sometime they are tempted and troubled about this generall thing, *Hebr.* 11. 6. whether God bee a rewarder of them that seeke him diligently, which is required of them that come to God, so *Psal.* 73. 13. the flesh preuailing speakes, certainely *I haue cleansed my heart in vaine, and washed my hands in innocency*, yet they bee then and alwayes with God, who holds them by their right hand, and puts confidence in their hearts, to receiue of him counsell guiding them to glory, *vers.* 23. 24. they know whom they haue beleeued, and committed 2 *Tim.* 1. 12 themselues to him for happinesse of soule and body, though they haue terrours within, and troubles without.

Secondly, though beleeuers may erre in many things, because sight is not perfected at once, but is with some darknesse, (as it were in the dawning betweene light and darkneſſe

neſſe, not in full darkneſſe, for true light hath ſhined to them, and doth ſhine within them) yet they ſee with many fancies, though they ſee the ſubſtance, as hee that at the firſt touch of his eyes by Chriſts healing, ſaw men, and walking only as trees, but not in their perfect lineaments, and when Chriſt ſet to the cure againe, he ſaw cleerely euery man a farre off; hence comes ſuch diuerſitie of judgements among learned and good men: yet trueth being propounded to them, and defended by men of ſound minds, they haue a gracious aptneſſe both to diſcerne it, and to yeeld to it, as a proofe of their ſpiritualneſſe, 1 *Cor.* 14.37,38. *a little child ſhall lead them*, for *the wiſdome from aboue is tractable*, *Eſay.* 11.6. *Iam.* 3.7. they offer ſincerely their emptied minds vnto Chriſt, who is their wiſdome, that hee may fill them with a frame of truth, becomming *fooles that they may bee wiſe*, 1 *Cor.* 3.18. they renounce the

1. *Iohn* 2.8.

Marke 8. 24.25.

wiſ-

wisdome of the flesh, and allowe their wits no libertie but in God,
2 Cor.10.5. *euery thought is brought in captiuitie to the obedience* of Christ, their *eares tasts words as the palate doth meat,* *Iob* 12.11. Hence it is, that they
2 Cor.11.19 which are *approued, are manifested by the* heresies in the Church. *As*
Luk 17.37. *Eagles to the carkasse,* so are they gathered by proper sagacitie, to the truth concerning Christ, the *Word is ingraffed in them to the saning of their soules, Iam.* 1.21.

Thirdly, their knowledge is effectuall, life eternall is begun, continued, and consummate in it; for Gods teaching is such as is alwaies
Iohn 17.3. with effect, *Euery man that hath heard and learned of my father commeth to me.* These foure things are
Iohn 6.45. together in true beleeuers. First, *knowledge of God.* Secondly, *being in him.* Thirdly, *loue of him.* Fourthly, *keeping his word.* The Word
1 Iob.2 3,5. which they *haue receiued as the*
Esay 51.7. *word of God, workes in them that beleeue,* 1. *Thess.* 2.13. There is an impres-

preſſion of their knowledge vpon their heart by the force of the ſpirit, thus it *transformes* them by *obedience* into the *image of it ſelfe*, *Rom.* 6. 17. The Spirit of God by a ſecret force formes their mindes inwardly farre better, then if the law by threatning & terrifying ſhould compell them, ingrauing an expres image of righteouſneſſe in their hearts, anſwering to the preſcript of the law, according to which they frame their actions: this is to haue learned Chriſt aright, *to haue beene taught by him, as the truth is in Ieſus, to caſt off concerning the conuerſation in times paſt the old man, which is corrupt by deceiueable luſts, and be renewed in the ſpirit of our minde, and put on the new man which after God is created vnto righteouſnes and true holineſſe.* It workes what it preſcribes, it makes the profane holy; the Churle liberall; the Drunkard ſober; the Adulterer chaſte, &c. They by the light which is in them ſee God as hee hath

Dan. 11. 3.

Eph. 4. 21, 22, 23, 24.

hath reueiled him elſe in Chriſt, 2 *Cor.* 4. 6. ſo the Goſpell is ſaid to *giue the light of the knowledge of God in the face of Ieſus Chriſt*: they in ſome meaſure *comprehend (as all Saints doe) what is the breadth, and length, and depth, and height, of the loue of Chriſt which paſſeth knowledge*: and they ſee themſelues *Prouerbes.* 20. 27. by the *Candle* or light *of the Lord* in them. They pierce into the ſecret chambers of their hearts, and perceiue the ſtate of their owne ſoules, their graces, and Chriſt in them, 2 *Cor.* 13. 5. their corruptions, defects, and contrarietie to Gods Law inwardly; whence comes hindering of good, and furthering of euill: they admire the rich and *abounding loue and grace of God in Chriſt*, 1 *Tim.* 1. 14. with confeſſion of their owne vnworthineſſe and imperfection; they haue meane thoughts of themſelues, not onely compared to God, but to other Saints, *Ephe.* 3 8. and *ſhew by good conuerſation their works*

Eph. 3. 18, 19.

Rom. 7.

Iob 9. 3. 20.

Iam. 3. 13.

in meekenesse of Wisedome; so they be called the *meeke of the earth that doe Gods iudgements. Zeph.* 2. 3.

Fourthly, their *thoughts are right, Prou.* 12. 5. their renewed mind giueth disposition thereunto, and they are as fruits brought forth to God by the vertue of Christ, as the Spirit breathes obedience, and workes in their mindes a studie and carefull thoght of doing good, and walking so as to please God. They haue a *good treasure* in their hearts, out of which good thoghts are brought: and they forme their thoughts vnto good. Their note is not onely that they doe good, but that they *deuise of good things, Prou.* 14. 22. they haue promise therein of mercy and trueth, and are opposed to the wicked who not onely doe euill, but *imagine it*: as it is said of the liberall man, that he *deuiseth of liberall things*, as the Churle *deuiseth wicked counsels* against the poore. They are said to *thinke of the Commandements to doe them*, *Esay* 32. 7, 8

them, *Pſal.* 103. 18. to *meditate in Gods ſtatutes* by the loue they beare to his Law, *Pſal.* 1. 2. *Pſal.* 119 97. They willingly thinke of what they loue, they *thinke on Gods nam*, of purpoſe to breed and preſerue the feare of God in their ſoules, and remember his name in the night, *Pſa.* 16. 7. *my reines alſo teach me in the nights*, ſpeaking plurally, he intimates the conſtant inſpirations of God to guide him in the thought, choice, and loue of that way which he ought to hold, they liue in a ſtrife with time, careful that it ſhould not ouerrun them too much, they *call to mind in the night*, what formerly they had learned; they think of the refreſhings they haue had of his fauour, *Pſa.* 63. 5, 6. of their experiences, in his anſwering their prayers, to confirme their faith, and their hope, *Pſa.* 77. 6. *they ſearch their hearts*, and perceiue the truth in them, offer them to the Lords tryall, *Pſal.* 17. 3. at leaſt they pray for *acceptable meditations*,

Mal. 3. 16.

tations, Psal. 19. 14. and labour to keepe their thoughts in an order, to serue God with their thought according to the Commandement.

Secondly, the conscience of a temporizer (whether quiet or troubled) differs much from the beleeuers, in the execution of the function. For generally the *conscience* of an vnbeleeuer *is defiled, Tit.* 1. 15. for not onely is his mind corrupt, which ministers propositions, but his conscience, is corrupted also which brings foorth assumptions; The beleeuer hath some holinesse restored to his conscience, which none can haue but in *Christ, in whom he is a new Creature, 2 Corin.* 5. 17. by whom hee *hath beene taught to put off the old man with his workes, and to put on the new, renewed in knowledge after the image of God that created him.*

Wherein the Infidels quiet conscience differs from the true beleeuers. *Col.*3.9,10.

More especially this will appeare in the conscience of vnbeleeuers, both quiet & troubled, and

Firſt, the quiet conſcience, that is in the vnbeleeuer, or in him that hath only a temporary faith, differs from that which is in a true beleeuer. Firſt, in the cauſe of quietneſſe. Secondly, in the effects. Thirdly, in the continuance.

The cauſes of the quietnes of the conſcience of Infidels.

Firſt, the cauſe of quietneſſe in the vnbeleeuers conſcience is. Firſt that hee reſts vpon miſtaken grounds, as that his faith giueth him right to the couenant of grace, which God hath made to all that truely receiue Chriſt, whoſe meritorious blood is the foundation of the new Teſtament, League or Couenant, *Math.* 26. 28. It is infallibly true in the propoſition. *Whoſoeuer hath the Sonne hath life, to as many as receiue him he gaue this dignity that they ſhould be the children of God*; but in his aſſumption it is vterly falſe; *if beleeue in Chriſt, and receiue him*: for his faith is not applicatiue. So in the poynt of Sanctification hee is deceiued with a ſhew of it when he hath not truth for

1 *Ioh.* 5. 12. *Ioh.* 1. 12.

for hee reſts vpon the promiſe made to the ſanctified, but falſly aſſumed to himſelfe being yet vnſanctified.

Secondly, his quietneſſe is by a wilfull preſumption of finding God peaceable towards him, againſt the expreſſe words of the curſe, *for he truſts in a lying Word*, namely a falſe application of the promiſe without regard had of the condition required of, but not to bee found in himſelfe. Heerein they are ſometimes ſtrengthened by falſe teachers, that *giue life to them that ſhould not liue*, and make them to hope that they will confirme the word of their Prophecy, *One builds a wall*, (*i.* promiſeth peace to them) *another daubes it with vntempered morted*, (*i.* confirmes that which the other hath ſaid) but without any gronnd, becauſe it is with deepe ſilence of repentance, therefore there is no peace, *Ezek.* 13.6.10.19. *Deut.*29 19 *Ier.*7.4.8.

Thirdly, his quietneſſe of conſcience

ſcience is in the not feeling of ſin, and in the not ſtirring of corruptions, for he ſlumbers faſt and ſleeps in ſinne without ſenſe; as a body tending to ſickeneſſe (though not yet ſicke) is quiet till ſomething be taken in, which fighteth with, and expelleth the ſicke matter. While ſleepe bindes the ſenſes though there bee many wofull euills, yet in all of them, there is no diſeaſement though a man haue many diſeaſes vpon him, when hee is faſt aſleepe hee feeleth nothing, as the Apoſtle ſpeakes of his ſtate vnregenerate. *I was aliue without the Law, but when the commandement came, ſinne reuiued & I died.* He was at reſt in his conſcience without accuſation for ſinne, for it made him not afraid of Gods Iuſtice and Vengeance: but when hee perceiued the ſpiritualneſſe of the Law, then his conſcience accuſed and terrified him, telling him of his damnable caſe.

Rom.7.9.

Fourthly, vnbeleeuers haue a quiet conſcience by earthing themſelues

ſelues (as it were a Foxe in a caue of forgetfulneſſe of God) and by not conſidering their owne eſtate; As when the ſenſes bee taken vp with obiects that delight them, they tend not that griefe that hangs about them, ſo they diuerting their thoughts to pleaſing things of the world, are ſo poſſeſſed of them, as that they conſider *not in their hearts, that God remembers all their ſinnes*, and that they ſhall come to iudgement. *Hoſ.* 7. 2.

Fiftly, they oppreſſe their conſcience with falſ reaſonings, which the Prophet calls *drawing iniquity with cords of vanity*. Theſe are pretexts and excuſes by which they caſt a colour vpon euill that it ſeemes to them good; and their reaſons concluding things pleaſing to them, are ſtrong to draw on the ſinnes which at firſt their conſcience murmured at, and hauing wilfully deceiued themſelues, they lye downe in a falſe peace, without feare of woe denounced againſt *Eſay* 5.

them *that call euill good, and good euill, Esay* 5. 18. 20.

The effects of the quiet conscience.

Secondly, concerning effects of the quiet conscience in the vnbeleeuer. First, it giues him no true comfort in God as reconciled, the hypocrite cannot make the *Almighty his delight*: Secondly, it is not renewed at all vnto that holinesse which it lost, therefore thogh the witnesse of it in some things bee true, *Rom.* 2. 15. yet it is not holy, Thirdly, though the vnbeleeuers conscience excuse with truth the worke done for the matter of it, yet it holds not a man vnto a right manner and end of actions, with due circumstances. When *Iehu* said to the sonne of *Rechab*, *Come with me and see the zeale that I haue for the Lord*; his conscience excused falsly, for though he were caried with a great will to the fact; yet it was not zeale for the Lord, sincerely to ouerthrow Idolatry, for it is expressely said, that hee *regarded not to walke in the Law of the Lord*

Iob 27. 10.

2 *Kings* 10. 16. 31.

Lord God of Israel with all his heart: for he *departed not from the sinnes of Ieroboam.* For he rooted the house of *Ahab* out to make the kingdome sure to himselfe, therefore God threatned to *reuenge the blood that Iehu shed.* *Hos.* 1.4.

The yong mans conscience, witnessed his keeping of all the Commandements, when for right manner and end hee had kept none of them: neither did it hold him to vniuersall obedience, as appeares by his reiecting the commandement of triall, which our Sauiour gaue him: such a conscience how quietly so euer it suffer a man to go on, is not *a conscience towards God,* for then it would not suffer him to liue in knowne sinne consciencelesly, but make him to submit to euery knowne commandement.

Thirdly, the continuance of that quietnesse is not long, when God is pleased to interrupt their presumption, he opens the conscience of vnbeleeuers to take notice of *The continuance of the Infidels quiet conscience.*

their working iniquity, and ſummons them to his iudgement ſeate to giue account of their doing, and then *in the midſt of laughter their heart is ſorrowfull*, as *Baltheſhar* at the ſight of the *handwriting vpon the wall*; ſo are they full of terror, their falſe confidence is deſtroyed, there is onely feare to make them *vnderſtand* the hearing, their couerſhames ſhall doe them no good, *The wall is no more, nor the daubers thereof, Ezek.* 13.15.

Pro. 14.1.

Eſay 28.17, 19.

The cauſes of the true beleeuers quiet conſcience.

On the other ſide, firſt the cauſe of quietneſſe in a true beleeuers conſcience, is his reſting on Chriſt by Faith to the ſprinkling of it with his blood, as the blood of atonement, as for all his ſinnes, and dead workes, ſo particularly for thoſe that doe ſpecially lye vpon his conſcience, for preſent peace with God, and ſafety from wrath for euer hereafter, throgh Chriſts aduocation, and interceſſion, appearing in heauen for him; this is one great benefit of liuing vnder the Goſpel,

Lev. 17.11. *Rom.* 5.11. *Rom.* 5.9.10

Rom. 8.34.

Heb. 12.24.

Gospel, (with faith) they are *come to the blood of sprinkling*, which is of an euerlasting vertue, vnto remission of sinnes, and reconciliation, as God had chosen them thereunto. *Heb.* 7. 25. & 9 12. 1 *Pet.* 1. 2.

Secondly, this peace in the true beleeuer is strengthened, and increased by increase of the knowledge of Gods loue to him. A condemned prisoner hearing onely of a pardon, is at peace a little, and his feare is somewhat abated: but when he seeth it, hee is confirmed more. The more God sheds his loue abroad in his heart by his Spirit, the more hee walkes in the light of his countenance: The more God giues him to know the things which hee hath giuen him, the more hee hath experimentall proofe of Gods care of him, *Psal.* 41. 11, 12. Now *experience giueth hope, and hope maketh not ashamed*, *Rom.* 5. 4, 5. by euidencing the sanctification of the spirit in him. This the Apostle deliuers to vs in his owne example, and as his peace

was confirmed, so is the peace of euery beleeuer; his peace was confirmed in him by sense of his seruing the Law of God with his mind; and by this, in that though the power of sinne preuailed much in him; yet he did not allow, but hate and bewaile it as his greatest misery. This sanctification is set foorth.

First, in the dying of the root of all sinnes, whereby the force to bring foorth fruit to death is lessened, according to that of the Apostle, *Rom.* 7. 6. but now *We are deliuered from the law, he being dead in whom we were holden*, namely that husband, originall corruption, which wrought with great force by the law to bring foorth fruit vnto death.

Secondly, vnto this comes our mortifying of the deeds of the body by the spirit, vnto which is ioyned promise of life, *Rom* 8.13. We mortifie sinne, *when we crucifie the flesh, with the affections and lusts of it,* *Gal.* 5. 24.

which

which is one note of them that are *Christs*, for hereby they haue assurance giuen them, that they are *not vnder the Law*, for in that they *fulfill not the lusts of the flesh*; it is euident, heereby that they *walke in*, and are led *by the Spirit*; and in that they are led by *the Spirit*, it is euident therby, that they are *the sonnes of God*. *Gal.5.16,17*

Thirdly, the Spirit of life hauing giuen into the soule holy graces, doeth by gouerning them, make them to glorifie God, and that with study and delight to doe so. *The worke and labour of loue done to his name*, are such things as are *attended with saluation*; they know their *conscience is good* (for integrity) when they *desire in all things to liue honestly*; and that they *are of the truth*, when they loue in deed and in trueth: so powerfull is their knowledge of that, that they can *assure their hearts, and make them quiet before him*. *Heb.6.9,10* *Heb. 13.18.* *1 Ioh 3.19*

Fourthly, by faith of Christian liber-

liberty, all ſanctified perſons are freed from the rigour of the Law, that God accepts their weake begun obedience, aſpiring to perfection, though not comming neere to it; as the Apoſtle ſaith, *We are the Circumciſion, which worſhip God in the ſpirit, reioyce in Chriſt Ieſus, and haue no confidence in the fleſh.* God reckons them perfect, that truely are ſenſible of their imperfection, that reſt wholly on Chriſts perfect righteouſneſſe, and that tend vnto perfection, *following hard towards the marke*; for they know that to mind things of the ſpirit is life and peace.

Phil.3.3,15

The effects of the beleeuers peaceable conſcience.

Secondly, for effects, the true beleeuers, firſt, haue joy with their peace of conſcience, called the *joy of their faith*, they rejoyce in God as theirs, by the *atonement*, *Rom.5.* 11. In great extremity *Dauid comforted himſelfe* in God, as *his God*: God giues them *peace and joy by beleeuing*, *Rom.15.13.* *To behold his face with joy*, *to lift vp their face* to him

1 Sam.30.6

Iob 33.26.

him *with delight in the Almighty*, *Iob* 22.26. Secondly, the true beleeuers peace is with free *entrance*, and holy *boldneſſe* in prayer into his preſence with lawfull ſuits, *Epheſ.* 2.18. *Hebr.*4.16. *Hebr.* 10.19,22. Thirdly, it is with a holy *ſhame*, and abhorring of a mans ſelfe in a voluntary *remembring* what hee hath done, as a woman afflicted in ſpirit for ſinning againſt the husband of her youth, though vpon her repentance receiued againe with husbandly affection, *Eſa.*54.6. Fourthly, their peace witneſſeth the loue of Chriſt, for it holds the beleeuer, (as wholly bound to him) *to liue no more to himſelfe, but to him* that loued him ſo, as *to die for him, &c.* Fiftly, this conſcience of a true beleeuer hath the authority of God in it with ſuch reſpect, as it holds him to whatſoeuer *God* commands him, he *cannot* (conſcienceleſly) *ſin.* 1 *Ioh.*3.9. he cannot *breake the leaſt commandement, and teach others ſo to doe*, for ſuch a one ſhall bee *leaſt in the*

*Ezek.*16.63

2 *Cor.*5.15.

*Math.*5.

the kingdome of heauen, and hee is none of them that haue such honour. It witnesseth the *not casting away Gods commandements*, *Psa.* 18. 22. His conscience being cleared, he labours to be *cleare towards God and men*, *Acts* 22. 16. Hence is striuing against sinne, and close fight with it, trauell of soule for inward mortification, buffeting the *body to bring it into subiection*, 1 *Cor.* 9. 27. and to continue in the good worke with *patience*, and that of *conscience towards God*, when for our good wee receiue euill; and this is grace, 1 *Pet.* 2. 19.

Sixtly, it encourageth in well doing, both for matter and counsell, and intention of heart against imputations of hypocrisie and vanity, *Iob* 27. 4, 5, 6. 2 *Cor.* 1. 12. & 5. 11, 12. Seuenthly, the peace it giues is effectual to *preserue him in Christ*, that is, to keep the mind sound, for iudgment of diuine things, and the heart in sincerity and rightnesse of affection, that the beleeuer shall enjoy

Iosh. 22. 22, 23, 24.

joy felicity *aboue vnderſtanding*, and abide in Chriſt for euer. *Phil.* 4.7. *1 Iohn* 4.17

Eightly, it giueth boldneſſe in expectation of the judgement of the great day. *2 Tim.* 4.8.

Thirdly, for continuance, it is a neuer fayling *feaſt*: It may be interrupted, (firſt, by diuine deſertion, when God will *hide away his face*, as *Iob* 34.29. *Cant.* 3.1,2,3. Secondly, by temptation to infidelity and deſpaire, as in *Dauid*, when hee wreſtled with vnbeliefe and deſpaire. Thirdly, by fall into great ſinnes, as in *Dauid*, *Pſalm.* 51. who prayeth earneſtly to recouer his loſt joy, *to heare ioy and gladneſſe*, to the rejoycing of his *bones* broken with feeling of wrath:) yet it alwayes remaines in cauſe. The ſpirit of peace dwels for euer in thē: they hold their conjunction with Chriſt, and ſo their vniuerſall juſtification, their adoption, the free loue of God, and the interceſſion of Chriſt, and their right of Inheritance to the kingdome of heauen: and

Prou. 15.15 *The continuance of the true beleeuers peace of conſcience.* *Pſal.* 73. & 77.

Iohn 8.35.

Iohn 8.35.

and it returnes at length, and sometimes more full then before, (as the day clearer, the clouds being dispelled: as some diseases further the health for afterwards; and as broken bones knit againe are firmer) *Dauid, Ieremy, Ionas*, came out of the trouble of their soule with increased peace triumphing, *Psa.* 31. 22,23. *Lamen.* 3. 21,22,23. *&c. Iona.* 2. 7,8,9.

Difference between the troubled cõscience of beleeuers & infidels.

The troubled conscience of the vnbeleeuer, and the troubled conscience of a true (though not perfect) beleeuer, are differenced, first, in the cause: secondly, in measure: thirdly, in effects.

Rom. 8. 15. *The cause of the troubled conscience of vnbeleeuers. Prou.* 5. 12, 13, 14.

The vnbeleeuers trouble in conscience is caused by *the spirit of bondage*, which reuealing the Law, and manifesting his sinnes, disquiets him, by vsing his conscience to apply the curse of the Law strongly vnto great feare. He is amazed at his owne bruitishnesse, and the apprehension of the miseries vnto which hee hath by his wilfull sinning

ning expoſed himſelfe. Heereof when his conſcience accuſeth him, trebukes him, and extorts from him a mournfull complaint (but yet without repentance) wherein hee aggrauates his calamitie; firſt, *almoſt all euill*; and that, ſecondly, increaſed by the place, in the Church of God, there where ſaluation was offered him, and good inſtructions giuen him which hee deſpiſed. Thirdly, and in the ſight of them whom he had hated for goodnes. *Col.* 3. 10.

Secondly, for meaſure, the vnbeleeuers conſcience accuſeth too ſorely, though the terrour be juſt: hiding away the Goſpel, not giuing ſo much as any hope of pardon and ſaluation. There is a generall diſquietneſſe in the heart, *He beleeueth not to returne out of darknes*, *Iob* 15. 22. griefe wholly poſſeſſeth the heart, without any ſtrife againſt it, as ſinfull; as it was in *Iudas*, *Math.* 27. 4, 5. it vrgeth not to faith and repentance truely. He is troubled for apprehended puniſhment, but not *The meaſure of it.* *Eſay* 57. 20.

not for offence committed; hee affects deliuerance, but not repentance; ſometime complaines of God for the greatneſſe of his puniſhment, (as *Cain, Gen.*4.13.) but ſeekes not his fauour. A beginning (it may be) of that which is in hell, or ſome taſt of it: where they fret againſt the Lord with indignation, *gnaſhing their teeth* without hope of mercy, in endleſſe deſperation. For the ſpirit of bondage hauing opened their conſcience to ſee their ſinne, and Gods wrath, with ſenſe of guiltineſſe, leaues them in terrours, and mooues them not to goe to Chriſt, and (through their owne corruption) they bring forth deſperate ſorrow, a fearefull effect of their deſperate ſinning, who anſwer ſuch as exhort them to repentance, *There is no hope, I haue loued ſtrangers, and them will I follow:* to whom God may juſtly ſay, *This ſhall ye haue at my hands, yee ſhall lye downe in ſorrow, Eſa.*50.11.

*Iere.*2 25.

Eſay 50.11.

Thirdly, for effects; firſt, it makes a man

a man ſhunne God, as *Adams* conſcience did him vpon his fall: *hee heard his voice in the garden, and was afrayd, and hid himſelfe*, *Gen.*3.8,10. as the Deuills were troubled at Chriſts preſence as their tormentor, crying out, *What haue I to doe with thee?* it makes a man flee the the ſtroke of the Word in a ſincere Miniſtery; it cannot abide the light of the truth to ſhine, it encreaſeth the trouble of it. *Ahab* confeſſed *Michaiah* to be a Prophet of the Lord, *yet hated him, becauſe hee prophefied euill to him, not good*, 1.*King.* 22.8. *Herod* could not endure *Iohn* the Baptiſt, in charging him with vnlawfull deeds, but *added this yet aboue all, that hee ſhut vp Iohn in priſon, Luke* 3.19,20.

The effects of the troubled conſcience of vnbeleeuers.

Iohn 3.20.

The troubled conſcience of the true beleeuer is from the *ſpirit of grace, Zach.*12.10. ſanctifying conſcience vnto ſome rightneſſe and holineſſe in performing the function of accuſing and diſquieting friendly and for good to the beleeuer,

The cauſe of the beleeuers troubled conſcience.

uer, (though not without some mixture of the flesh) It troubles not onely nor chiefly for punishment, but for sinne as it is a violation of the Law, as it is of enmitie against God, offensiue to him, and causing wrath, whereby the sinner is detestable to himselfe, for doing things so vnworthy. Hee cannot liue vnder Gods displeasure, in whose fauour is life, esteeming it *better then life* to haue the light of his countenance.

The measure of it. Secondly for measure: this vnquietnes is not full: it is with some reuelation of the Gospell supporting him. The conscience pursueth the sinner (that is now in repentance) to the sacrifice of Christ, conceiuing that his sinnes may bee pardoned, & there is some measure of faith in Christ (at least in desire) to the purging of the conscience frō guiltinesse & filthinesse of sin. It may be he seeth no faith in his own heart, yet he cannot giue vnbeliefe a quiet setling, nor say I will not be-

beleeue, his conſcience telleth him, hee ought to beleeue, becauſe of Gods Commandement; he valueth faith highly, ſeeks it of God conſtantly, with mourning for his vnbelieefe; and calls vpon his heart to truſt in God, as not without hope, though languiſhing, nor without loue, whereby hee cleaues to God, ſeeking his fauour ſpecially & the light of his countenance, whether he be in proſperity or aduerſity. *Pſal.* 43. 5.

Thirdly, for effects: Firſt, it makes the beleeuer to beare puniſhment vpon him, whether it be from God or man; firſt, from God, *hee putteth his mouth to the duſt*, hee throweth downe himſelfe before God, acknowledging all to bee juſt that is vpon him; and faith in his heart, *there may be hope*, and ſo ſtriueth againſt diffidence. *Except the wheat corne fall into the ground and die, it abideth alone, but if it die, it brings forth much fruit*: ſuch death is with hope of life. *Hee ſitteth alone and is ſilent, becauſe hee hath laid* *Lamen.* 3. 28, 29. *The effects of it.* *Iohn.* 12. 24. *Lam.* 3. 28.

it vpon him, he opens not his mouth a-gainſt God, Ezech. 16. 63. hee is in meditation (according to the rule) *In the day of affliction conſider, Eccleſ.* 7. 16.

Secondly, it makes him to feare ſinne to come. His trouble of conſcience by ſinne in time paſt holds him in awe, ſo that hee cannot continue in knowne ſinnes, *haue we not enough for the ſinne of Peor? Ioſh.* 22. 17. *Nehe.* 13. 17, 18.

Thirdly, it workes in him a readineſſe to forgiue men that haue treſpaſſed againſt him, becauſe hee needs, and ſeekes pardon of God for his treſpaſſes againſt him. To that end is the promiſe, *If you forgiue men their treſpaſſes, your heauenly Father will forgiue you your treſpaſſes*, namely, to confirme their faith that forgiue others, by ſenſe of ſuch grace giuen themſelues fró God. For if they which are naturally inclined to reuenge, yet (of conſcience towards God) can forgiue others, and doe ſtriue to put a-

Mat. 6. 14.

way

way all affection that hinders it; much more will God of his infinite mercy forgiue them. Thus is that petition in the Lords Prayer framed with a prop to our hope of being forgiuen our ſelues, becauſe euen wee that haue but a drop of that mercy, (which is ſea-full in God) are inabled to forgiue, and do it from our heart.

Fourthly, he welcomes the Miniſtery, wayts vpon the mouth of the Lord therein, to *hearken what hee will ſay vnto him:* holding that the Lord will ſpeake peace to his people, their feet that bring glad tidings of peace, and good things are welcome, & in their comming hee perceiues beautie, with reuerence. If they wound him to humble him further, he counts it faithfulneſſe; hee ſtriues to remember God in his wayes, promiſing with purpoſe of heart to ſing joyfully of his righteouſneſſe; when hee *opens his mouth, he will ſhew forth his praiſe.* Thus is hee towards God, and towards

Pſal. 85.8.

Pſal. 51.

wards men: he beares what befals him from them, whether by the iuſtice of the Law, or by their wrong dealing. Of the former we haue the conuerted thiefe an inſtance, who iuſtified authority and the Law, in that hee and his fellow ſuffered, *Luke* 23.41. ſaying, *We are indeed righteouſly here, for We receiue things worthy of that wee haue done.* Of the latter the Apoſtle *Peter* ſaith, that *if When wee doe well, wee ſuffer Wrong, and take it patiently, it is acceptable to God.* It is grace if *for conſcience towards God a man endure griefe, ſuffering Wrongfully.* If hee cannot yeeld to their vnjuſt commandements, hee ſubmits himſelfe to their vnjuſt puniſhments, this patience the ſeruants of God haue ſhewed in former times, and the Spirit of the Lord is not ſhortned. Of ſuch ſufferings there is ſomething to be ſayd after.

1 *Pet.* 2. 19, 20.

Fiftly, the will of an vnbeleeuer is not made free from ſpirituall bondage; hee is no more at his choyce

choyce to *doe the will of the flesh and minde*, then a bondslaue is to doe the will of his Master, and to serue him. A worke, and a man is specially counted good or euill of the will; the more the will is obstrued in good, the more is the goodnesse of the action; the more it is obstinated in euill, the more euill is the action, as may be seene in them that lay bonds vpon their wil, either to good or euill, by vow or oath; any *bond wherewith a man binds his soule.* *Num.* 30. 2.

Fifthly, the comfort of a strong Christian is more in perceiuing the worke of God in his will, then in his power and deed, I meane a working will with delight in his Law, not altogether ineffectuall, though hindered by the flesh, so as hee either cannot effect his good purpose, or not perfect it, *Rom.* 7. 18. *To will is present with mee: but I finde no meanes to performe that which is good.* External acts answer not the wills. *The comforts of a working will.*

Secondly, godly men alleadge with hope and comfort their holy *elections* of will, good desires, and *purposes to keepe Gods Law*, as the worke of God in them, whose gift it is to make them *desirous* and *willing*, *Nehem.* 1. 11. *Psalme.* 40. 8. *I desired to doe thy will, O my God, Psalm.* 119. 20. *mine heart breaketh for the desire to thy iudgments alway*, vers. 40. *Behold, I desire thy commandements, Esay* 26. 8, 9. *The desire of our soule is to thy name, and to the remembrance of thee; with my soule haue I desired thee in the night, &c.* *Psal.* 119. 30, 57.

Thirdly, God promiseth graciously, not onely acceptance, but fulfilling and granting their desires, *Psal.* 10. 17. *Prou.* 10. 24. God will *grant the desire of the righteous*: to their desire *there is onely good, Prou.* 11. 23. they desire to haue the holy Spirit, and it shall bee granted them, *Luke* 11. 13.

Fourthly, their desires are their fruit in part, which they giue of their

their renewed will; and their fruit is the worke of the Spirit, and therefore acceptable; Their desire is first from godly and great sorrow, (at least sometimes, 2 *Cor.* 7. 11. *Behold this thing, that yee have beene godly sory, what great desire it hath wrought in you.* Secondly, it is setled and continued, *Psalm.* 27. 4. *Proverb.* 30. 7. for God who hath wrought the desire, maintaines it till hee incline his eare, *Psalm.* 10. 17. And thirdly, it is not as the desire of the slouthfull, whose handes refuse to worke, but it is with endeauour, *Psalm.* 119. 48. *I will lift vp mine hands also to thy Commandements, which I have loued.* I will hold them fast as with both hands, and labour to expresse them in deed.

Fiftly, good desires qualifie a worke vnto acceptation and reward, when it is not onely done, but willed; this is the naturalnesse of our loue, when our deeds are not onely done, but done franckly

1 *Cor.* 9. 17.

2 *Cor.* 8, 8, 10.

2 *Cor.* 9. 7.

and freely, not grudgingly and of neceſſitie; but cheerefully, as mooued in our heart thereunto; this God loueth.

Sixtly, it is peculiar to the faithfull, whom God hath receiued in Christ, to haue the *new heart* promiſed, *the ſtony heart taken away*, and to receiue an heart of fleſh; to haue the *lawes of God put in their minds*, and *written in their hearts*: it accompanieth forgiueneſſe of ſinnes, which vnbeleeuers obtaine not, and is the fruit of this couenant, *I will bee their God, and they ſhall bee my people.*

Ezec. 36.26

Hebr. 8.1.

It is true, that euen Heathens haue the Lawe written in their hearts, that is, they firſt know by naturall light confuſedly the ſubſtance of externall actions preſcribed in the Law, the godly know diſtinctly and particularly. Secondly, that light ſhines into their conſciences, to accuſe them for euill done, to hold them backe from euill deſired, and to encourage them

them vnto, and in good done, *Rom.* 2. 15. they are ouercome with the power of the truth, and those seedes of Iustice sowne in their mind by force of their conscience, are avayleable in many to a ciuill life; but the Law is not written in their will, that they should sincerely affect, and studiously follow the keeping of Gods Law. It is the priuiledge of Gods children in grace to be freely inclined by their willes to the inward and outward obedience of the will of God, who puts his law in their inward parts, renewing their minde to discerne, and their wills to choose it, as holy iust and good: It is one speciall note, whereby God distinguisheth them from all vnregenerate men, that they know righteousnesse and *follow after it*, that his *law is in their hearts*. *Esa* 51. 1, 7.

Men, that beleeue not so, as to haue the life of Christ in them by faith, are sayd to bee *dead in sinnes*, and trespasses, and *in the vncircum-* *Ephes.* 2. 1.

Coloss. 2. 13. *cision of their flesh:* and consequently, vnder the power of actuall and originall sinne, as a dead man is vnder the power of death. Their Hebr. 6. 1. workes *dead workes*, though they doe some workes, yet they argue not life to bee in them, no more then the stinking sauour that is exhaled from a dead carkeise can conclude it to be aliue: therefore their will is not free to any spirituall worke, death depriues not only of action, but faculty also.

They are sayd to *serue sinne*, Titus 3. 3. none can bee free indeed, Iohn 8. 36. but whom the *Sonne makes free*; whom hee freeth they must bee in him by a true faith, obtaining his free spirit: *Where the spirit of the Lord is, there is libertie*, 2 Cor. 3. 17. they haue no true faith, and so not being in Christ, they haue not the spirit, and therefore their wills remaine in a full bondage: for they are not free vnto, but free *from righteousnesse*; being altogether alienated from it, they can doe nothing

thing but sinne in their naturall, morall and religious workes, such as the tree is, such is the fruit. Gods providence gouernes them into some workes that are good for their matter, but in them they are intrinsecally guilty, they haue no will to obey and honour the Lord therein, they proceed not from an inward frame of goodnesse, and conformity of heart to Gods Law, their will is worse then their deed: they receiue the Gospell, but not with an honest heart, not purely, and for it selfe, but with corrupt respects, and to missing of their ends, they forsake it, their hearts are not *vpright with God*, not *right in the sight of God*.

They forbeare some sinnes, but not for the loue of God, and for that they haue chosen his Lawe, whereof sinne is a transgression and violation. Their will is not turned against it out of any inherent holinesse, which is contra-

Psal 8.37. *Acts* 8.21.

ry to it, but as it is condemned by the light of the minde; and as it is reproachfull for one that professeth true Religion, (and specially that is in estimation with the religious,) or otherwise as it is apprehended to be some way hereof hereafter dangerous, they *abhorre not euill*; *Psal.* 36. 4. This appeareth by their partiality in the Lawe; they *take and leaue* as it pleaseth them, as their lusts (which they serue) carry them: but the authority of God, which is alike in all his Lawes, they submit not vnto; *Iam.* 2. 4. *Are yee not partiall in your selues? Mal.* 2. 9. *You haue been partiall in the law, therefore I haue made you to bee despised, and vile before all the people.*

The true beleeuer by the Spirit of Christ, is truely and fourthen freed in his will, from the bondage and seruitude of corruption, (though but in part) for *Rom.* 8. 2. *The Law of the spirit of life, which is in Christ Iesus hath freed mee from*

the

the Law of sinne. A liuely power from Christ is in them, that by faith are in him: For it quickneth them, and freeth them so from the power of sinne, that refusing to walke after the flesh, they begin *to fulfill the righteousnesse of the law,* they are become the seruants of righteousnesse, endeauouring to walke after the Spirit, and they shall neuer bee brought any more vnder the former bondage, *Rom.* 6. 14. *Sinne shall not haue dominion ouer you: for yee are not vnder the Law, but vnder grace. Not vnder the Law*, as it is the strength of sinne, the flesh taking occasion by the Commandement to lust more after sinne, but vnder grace, being indued with the Spirit of Christ, renewing the soule, by whose vertue the reliques of sinne shall bee mortified and driuen away, giuing power to resist sinne, and willingly without constraint to doe the things which please God: and this libertie begunne once, is not

Rom. 8. 4.

onely preſerued, but brought forward by degrees towards perfection: *God will fulfill his good worke, becauſe hee is faithfull, Philip.* 1. 6. 1. *Theſſalon.* 5. 24. The change of the will from bondage to freedome, is a ſuper-naturall worke, whereby the reſiſtance which was in the will is taken away, and it is endued with a new quality, by which it inclines to things aboue, and is moued with diuine motion towardes God. This alteration being made by infuſion of grace and holineſſe into the vvill; the action of it (in willing to beleeue, to bee iuſtified, to haue nature healed of the ſinnefulneſſe perceiued, and to bee quickened vnto good workes, and to doe them more ſpiritually) is now naturall and free, not by the olde quality, but by the new nature, which the Apoſtle *Peter* calles the *godly nature*, whereof it is made partaker, as if a ſtone which naturally mooues downe-

ward,

ward, though an hundred times forced vpward, should haue a newe inclination put into it, to moue vpward, the change were a-boue nature, but now the inclination is naturall.

Search your selfe according to this difference in minde, conscience and will, and bee a true witnesse of Gods good worke begun in you.

Obiection. 7.

I finde such corruption in my minde and conscience, and especially in my will, that I feare I am vnder the dominion of sinne, and haue in mee not onely matter damnable, (*a bodie of death*, from which regeneration freeth none till death) but damning, for the *reigne of sinne vnto death, Rom.* 5. 21. *Rom.* 7. 24.

Answere.

First, true grace is together with sinne, and sense of it, first dwel-

dwelling; secondly, working; thirdly, prevayling. Hee that had the grace of God working *more abundantly* in him, then the rest of the Apostles, and counted himselfe *the least*, yea lesse then the least of all Saints, hee confessed what hee felt, *viz.* his experimentall knowledge of the power of sinne in him, and want of goodnes, *Rom.*7.18,19,21.

For the renewed minde endewed with new light, first seeth the will of God, and the spirituallnesse of the Law, and thereby discouers sinne, which was not discouered before, *Rom.*7.7.

Secondly, the selfe loue renewed, workes godly men to *iudge themselues* and their deeds inward and outward more impartially.

Fiftly, the spirituall life giues spirituall sense, and feeling (and thereby finding) of sinne, that though such men see more sinne in themselues (as more obseruing themselues then the vnregenerate) though

though they feele more by the life of God in them contrary to the spirit, and acknowledge more in their loue to God, (their selfe loue being mortified:) yet are they not such sinners as they that bee in darkenesse, in whom corrupt selfe-loue is in full force, who are *dead in trespasses and sinnes*, that see not, feele not, nor iudge themselues, but liue and walke in sinne; *Their spot is not as the spot of his children, they are perverse, Deut.* 32.5. Sense of wants in respect of spiritualls (which comes vnder poverty of spirit) as of fowlenesse of nature, with humility and desire to be healed, with groanes and sighs, hungring and thirsting for righteousnesse of nature and action, is a note of blessednesse. *Ephes* 2.1. *Prou.* 30. 2, 3. *Mat.* 5.3 6. *Rom.* 7.24.

Signes of Grace in sight and sense of present sinne.

First, that we abhor our selues for sinne dwelling and working in vs, *Signes of grace.*

lament

lament it, as our greateſt miſery; for that it hinders vs from the good we would doe, corrupts our beſt works that wee cannot doe any good perfectly or thorowly, and *carieth vs captiue* to doe the euill *which we hate, Rom. 7. 24.*

Secondly, that we earneſtly deſire deliuerance from this bondage, (to the end we may do *Gods will in earth as it is done in Heauen*) is of ſupernaturall life; as alſo that *wee ſeeke things aboue, Coloſſ. 3. 1. 2.* that we *follow after righteouſneſſe*, as louers doe them that they loue, till they haue reſt in the enioying of them, *Eſay 51. 1.*

Thirdly, that no meaſure of holineſſe joyned with imperfection ſatisfieth vs: but we contend further, indeauour our ſelues to get more grace and to exerciſe it; apply our hearts, and ſway them againſt their naturall inclination to *fulfill Gods ſtatutes alway euen to the end*, binding them thereunto euen to the laſt gaſpe; and to forbid

1 Chro. 28 7
Pſal. 119. 101. 112.
Heb. 6. 3.
Phil 3. 10. 12, 14.

and

and *hold backe our feete* with true care from *the euill way*, bidding battell to all vices, diligently applying our selues to get the *vertue of Christs death and resurrection* more and more into vs, that wee *may know him* sensibly and by experience, and buffet our body, giue the old man a blew face, and bring him in subiection, 1 *Cor.* 9. 27.

Fourthly, that though wee haue no perfect habit of pureneſſe, yet we be constant in the act of *purging our selues*, that wee imbrace crosses as meanes of mortification, and of profit in holineſſe, *Psal.* 119. 71. *Heb.* 12. 7. 1 *Iohn* 3. 3.

Fiftly, that wee loue a wiſe reproner, becauſe his tongue is a healing medicine, *Psalme* 141. 5. and count the *wounds* of them that so shew their loue to vs to bee testimonies of faithfulneſſe, *Pro.* 25. 12. and 27. 6. yea beare the malicious *reproofes of enemies*, with hope of good, *as better then secret loue*, 2 *Sam.* 16. 11, 12. *Pro.* 27. 5.

Sixtly,

Sixtly, that we rest not in a liue leſſe conformity of our actions to Gods Law for the matter, but deſire and labour for agreement of our heart with the will of God, that our actions may haue leſſe of the fleſh and more of the Spirit in them, turning (to that end) Gods Commaundements into prayers, *Pſal.* 119. 4, 5.

Signes of grace in reſpect of ſinnes paſſed.

For ſinnes paſt, it is of grace, Firſt, that we voluntarily remember them, to *afflict our ſelues*, taking griefe and *ſhame* vpon vs for offending God, *Ezech.* 16. 63. *Eſay* 54. 6, 7. that wee are actiue in ſorrow towards God, *renting our hearts*, *Ioel* 2. 13. and *trembling*, *Lam.* 3. 20, 21. for the matter, *Ezra* 10. 9. holily touched in conſcience.

Secondly, that we *willingly beare the puniſhment of our ſinne*, *Leuit.* 26. 41, 42. *Mich.* 7. 9. 2 *Sam.* 15. 26. *Lamentation* 3. 28, 29. *loathing our ſelues for our deeds that were not good.*

accoun-

accounting and *confessing our selues vile, Iob* 42. 6. *Psa.* 73. 22. *Ezech.* 20. 43. holding our selues wholly damnable, opening our mouthes in our defence or extenuation of our sins, but confessing our owne guiltinesse to Gods glory, with magnifying Gods grace that hath changed vs; 1 *Tim.* 1. 13, 14, 15. with indignation at our folly and brutishnesse, *Jere.* 31. 18, 19. and earnest Prayer for further conuersion, 2 *Cor.* 7. 11.

Thirdly, that by the remembrance of our seruice of such hatefull (and now hated) sinnes, wee *keepe our selues from iniquity*, and prouoke and hold our selues to the study of innocency, *Psal.* 18. 23. 1 *Pet.* 4. 2, 3.

Fourthly, that wee are caried to labour in Gods worke with greater impulsion of loue, considering Christs loue dying for vs, Gods loue giuing him for vs, and forgiuing so great a debt, *Luke* 7. 43. 47. 2 *Cor.* 5. 14.

Fiftly,

Fiftly, that we are humble and modeſt in opinion and ſpeech of our ſelues, whatſoeuer graces wee haue receiued; remembring what we haue done, *Epheſ.* 3. 8.

1 *Cor.* 15. 9, 10.

Sixtly, that conſidering what we haue beene, and our change by the grace of God, wee bee humane and compaſſionate toward ſinners, louing to make them iuſt, waiting for their repentance, deuouring indignities from them in hope and deſire, that they, which are ſuch as we were, may by the grace of God be ſuch as wee are, *Act.* 26. 29. 2 *Tim.* 2. 24, 25. *Titus* 3. 3. louingly and gladly receiuing them when they repent, and glorifying God for them, *Lu.* 15. 31. *Gal.* 1. 22, 23.

Rom. 11. 30, 31.

Theſe bee ſignes that God is pacified, and his bowels moued towards vs with great compaſſion, as his deare and tender children, *Ierem.* 31. 19, 20. that he will meet vs, *Eſay* 64. 5. with tokens of peace and loue, and defend vs in our name againſt the ill opinion of others, being

being now deliuered from our sins, not being that we were, and being that we were not, *Zach.*3.2.4. and *iustifie the ioy of good men* at our returning frō death to life, *Lu.*15.31. *Luk* 15.20. 23.

Secondly, for the reigne of sin, it is to be considered that there is a threefold respect of sinne in men. The first is of inhabitation; it is *sinne that dwelleth* in mee (saith the Apostle in this state) Grace both abides in the soule together with sin, and also keepeth her station; resisting euill and intreating for pardon of the fault. The second respect is of tyranny or the preuailing of sinne. In this state grace remaines but captiuate, that there is (for the time) little or no sensible resistance. It was so in *Dauid*, in his lying in adultery, for during that time hee was, if not without touch of heart wholly, yet without effectuall motion vnto repentance: for in this he departed more from integrity and the whole righteousnesse of the Law, then in other sinnes; for it is *Mich* 7.9, 10. *Rom.*7.17.

said

said that he *turned from nothing that the Lord commaunded him all the dayes of his life, saue in the matter of Vriah*, 1 *Kings* 15. 5. The third respect in sinne is of dominion and reigne: and that is where men are but *flesh*, *Gen.* 6. 3. *John* 3. 6. *destitute of the spirit*, *Iude verse* 19. in whom sinne hath full force to *bring forth fruit vnto death*, *Rom.* 7. 5. First, where sinne reignes men are wholly repleniſhed with it, and (as it were) buried in it, as *Peter* ſaith to *Simon Magus*, *thou art in the gall of bitterneſſe and in the bonds of iniquity*: when (as *Paul* ſaith of himſelfe in his vnregenerate part) *there dwelleth no good thing in them*, but they are wholly *brutiſh*, *Pſal.* 92. 6. *and lye in wickedneſſe*, 1 *Ioh.* 5. 19. Secondly, where ſin reignes, temptations *fill the heart*, *Acts* 5. 3. and they wholly occupies it, that God is ſhut out. Reigne of ſinne is expreſſed *by obeying it in the luſts of it*. Obedience ſubiects a man willingly and from his heart, *Rom.* 6. 19.

Threefold reſpect of ſinne in men.

Acts 8. 23.

Reigne of ſinne.

Rom. 6. 12.

Satan

Satan poſſeſſeth the ſinner in peace, whoſe he is, and whom with full will he ſerues in doing his deſires: he is in his ſnares, and *taken of him to do his will* without any reſiſtance of his. For Firſt, he pampers his luſt, and makes the motion of ſinne his full contentment. Secondly, he ſinnes with ſtudie, and ſo is ſaid to *worke ſinne*, to perpetrate and do it throughly, to ſerue ſinne with a ſtrange minding of it, deuiſing of euill, as *Iudas* (for inſtance) to whom Chriſt ſaith, *that which thou doeſt doe quickely*, hee ſpake of his doing and working then in his minde, with full purpoſe to accompliſh it. As to doe good is not ſimply to doe ſome worke that is good in it ſelfe, but to bee ſtudious of well doing, and to follow after goodneſſe: ſo it is to doe euill with a minde to follow it, for it may be called *reigning ſinne*, becauſe it hath rule ouer a man, ſo as with ſpirit and body hee ſeekes to performe it: for ſinne within commands the members, and

Luk. 11.21.

Iohn. 8.44.

2 *Tim.* 2.26

and they yeeld themselues to serue it, that such men lead their life according to corrupt naturne, reason, will, affections. As they are in the power of sinne, so are they said *to line after the flesh, to line and walke in sinnes*, Coloss. 3. 7. to *bee led by the* Eph 2.2. *deuill* with an inward efficacy to *fulfill the lusts of the flesh.* Though some such men may haue many materials of righteousnesse, and be held backe by Gods prouidence from some grosse euills and acts of sinne, (as God saith to *Abimelech* in respect of *Sara*, *I kept thee also that thou shouldest not sinne against me*: therefore *I suffered thee not to* Gen. 20. 6. *touch her*: yet their heart is not sound in Gods Statutes, nor indeed desires to bee; there is no study of piety reigning in them. So all sinne in the vnregenerate is reigning (defects, errours, inclinations, and actuall sinne,) and damning, till God bring them to Christ, to preuent damnation.

But if the Spirit of Christ bee in you

you, if you be borne of the Spirit, you are Spirit, *Not in the flesh but in the Spirit*, which freeth *from the law and force of sinne*, and hurt of *death*, *Rom.* 8. 2. 9. *Iohn* 3. 6. Though you haue in you and shew forth much more corruption in affections and manners then many other Christians doe; yet the new man liueth in you as a babe, infirme and feeble to keepe the old man vnder, and to bring forth the actions of a Christian: and because *the seed of God is in you*, (though in comparison of stronger Christians you may bee counted carnall) yet compared with meere carnall men, you are spirituall, you are not wholly caried by the flesh, which is not now full in you, but contrary *lusts striue in you* to destroy one another, and you are diuided in your selfe, some grace being in euery faculty with corruption. The perfectest Christian compared with the Law in the spiritualnesse of it, may truely say while he liueth here, as the Apostle,

1 *Cor* 3. 1. 3.

1 *Iohn* 3. 9.

Gal. 5. 15. 17

postle, *I am carnall and sold vnder*
Rom.7.14. *sinne*: neither nature nor action being fully comfortable to it: Though there is and will be while his flesh is vpon him much in him contrary to the Law, yet there is a roote of Faith and Piety in him, by which hee is truely godly, whereby hee may cut off temptations against his being in grace (as Iob did his friends censuring him to be an hy-
Iob 19.28. pocrite) *you should say why doe we persecute him, seeing the roote of the matter is in him?*

A will to be converted, is together with conversion in time; but in order of nature conversion is before the desire of it, *Iere.* 31. 18. *convert thou me and I shall be converted.* The Church professed before, that the corrections of God were profitable vnto her repentance, which is confirmed in the 19 ver. surely *after that I converted I repented*; yet prayeth she to the Lord as her God to convert her: being converted shee desires conversion,

and

and is a true about it, but the very conuersion was wrought onely by God without her concurrence by any naturall power. The desire is first perceiued by vs, as the effects to lead to the causes: wee see the morning light before the morning Sunne, yet wee know the light is from the Sunne drawing neere to be reuealed in the very body of it.

Purging a mans selfe is a note of *a vessell of honour, sanctified and meet for the Lord.* And it is opposed to the committing of sinne with the reigne of it, 1 *Iohn* 3. 3, 4. Where a man desires and indeauours to be more pure and more conuerted, he is no seruant of sinne, hee *commits not sinne.* Indeed where a man repents not of sinne in generall, and mourns not for wants of righteousnesse, and of desire of an vniuersall cleannesse from sinne secret or knowne, *Psa.* 19. 12, 13, 14. when sinne (in nature, or action, in doing actions simply euill, or defiling good actions with mixture of sin) 2 *Tim.* 2. 21

is not in some measure grieued for laboured against of conscience towards God, and pardon sought in Christ by resting vpon the blood of atonement, it is an vncomfortable state.

The true beleeuer is (as it were) sicke sometimes of ill motions suddenly injected by the deuill: and he presently detesting them, and hauing his affections neuer a whit tickled with them, nor his minde countenancing them, no not a little, they leaue the man without taint of sinne by them: yet it is an affliction to him though hee haue the victory, as our Sauiour vanquishing the deuils temptations, with glorious victory, had his holy soule vexed with such horrible suggestions, for which the Angels came to *minister* to him (that is) to comfort him, in declaring thereby his Fathers care of him. Christ was tempted and without sin, yet (our corrupt nature considered) it is a rare thing for vs to escape so.

Some-

Sometimes euill motions ariſe from his owne heart, and they are grieuous to him: yea he is drawne aſide, hee is (in a ſort) content that the euill motion ſhould bee there, whereby the minde and true iudgment is hindred from attendance vpon the commandement. Hereupon followeth inticing by ſome kind of pleaſure conceiued of the motion, (though yet there is no reſolution to yeeld to it) and the will is ſollicited by the pleaſure conceiued; yea ſometimes it conſents, and is inſnared, yet not with fulneſſe of ſpirit, but there is a contrary will of the ſpirit, ſo as there is a reluctation in ſome degree, that though he be brought into the act of ſinne, yet hee cannot be brought vnder the reigne of it, for Chriſt keeps his poſſeſſion by his power, which is *greater* then Satans. For *Iob* 10.28. by that power whereby hee caſt him out, hee keepes him out, not loſing any thing of that which was giuen him, not ſuffering any to *pull*

them out of his hand that are his sheepe. Secondly, the seed of God abides in him, 1 *Iohn* 3. 9. *an incorruptible seed*, 1 *Peter.* 1. 23. the *law is in his heart*, *Which hee serues with his minde*, when *he serues the law of sinne with his flesh*; *the spirit is willing when the flesh is weake.* Hee hath onely good of his desires, for God pardons what he allowes not himselfe in, but hates that euill which hee doth, and rewards the good that hee doth as the fruit of his owne spirit brought foorth to him in his mariage to Christ; his will is better then his deed, hee pleaseth God though not himselfe, desiring more *grace to serue him acceptably.*

Psal. 40. 8. *Rom.* 7. 25. *Mat.* 26. 4. *Pro.* 11. 23. *Rom.* 7. 4. *Heb.* 12. 28.

Examine your selfe, and answere these questions.

First, doe not you with free will solicite your vnderstanding to discerne, and with iudgement (truely determing) to commaund righ

right things that you may doe them?

Secondly, seeke you not for more light of mind, and holinesse of iudgement for the guiding of your way, as willing to *walke in light*; and doe you not desire rightnesse to your conscience, & soundnesse of heart in Gods statutes? Seeking of Gods precepts, (which containes true care of the knowledge of them, and to get power to keepe them) is such euidence of Gods fauour, and of a gracious estate, that the holy Prophet *Dauid* professed *to walke at liberty*, (as free from dominion of sinfull lusts, and in the freedom of a peaceable conscience to liue at hearts ease) vpon this ground, *for I seeke thy Precepts*; and makes it to the Lord himselfe a proofe that he is his, thereupon claiming his care of his safety, *I am thine, saue me*; *for I haue sought thy precepts*: this is giuen as a reason why saluation is farre from the wicked; because *they seeke not Gods statutes*;

Psal. 119. 45.

Ibid. 94.

Psal. 119 155

ver. 150. *ſtatutes*; their note is that *they are farre from his Law.*

Thirdly, are you not *determined* to order your life by Gods Law; Holy *Dauid* profeſſeth it to God himſelfe as a worke of grace in him, *Pſal.* 119. 57. this helpeth *Acts* 11.23. to continuance in the grace to God, *Luke* 14. 28. 33. It is noted of the men whom *Ioſhua* ſo tryed, about their choyce of the Lord to ſerue him, Firſt, by taking their conſciences to witneſſe; Secondly, by *Ioſ.*24.22, 25,26,27. making a couenant with them; Thirdly, by writing the words in the booke of the Law of God, and Fourthly, by taking a great ſtone, and ſetting it vp for a witneſſe that they had ſo promiſed with purpoſe of heart, and *Iudg.* 2.7. *that generation ſerued the Lord all the daies of Ioſhua, and all the dayes of the Elders that ouerliued Ioſhuah, Iud.* 2. 7.

It is a ſpeciall thing in receiuing the Couenant, that wee willingly take the Articles of the Couenant which are on our part (whatſoe-

ner

uer it coſt vs) to keepe them, not counting our *life deare* in the caſe of our duty to bee done; but caryingit as it were in our hands expoſed to dangers whatſoeuer; and taking Chriſt to ſerue him in all hardneſſe. Thus is the Couenant, *Thou ſhalt Wait for mee many dayes, and ſhalt not play the harlot, and thou ſhalt be to none other man, and I Will be ſo to thee:* ſo are the words of the Church opening her heart, *I am my Welbeloueds, ſeeing his deſire is to me*; according to that, *Pſal.* 45. 10, 11. *Hearken O daughter, and conſider and incline thine eares: forget alſo thine owne people, and thy fathers houſe; ſo ſhall the King haue pleaſure in thy beauty, for hee is thy Lord, and reuerence thou him,* This is to *ſubſcribe With the hand* to him in all conditions of life, *Eſay* 44.5.

Acts 20.24.

Hoſ 3 3.

Cant 7.10.

It is not in vnregenerate men to receiue the couenant thus, To bee ſaued it may be they deſire, but to liue to God as their Lord in all conditions they haue no purpoſe. To

liue to Christ (constrained by his loue,) they haue not in their hearts; their words may bee like to theirs that meane honestly. Compare the Scribe and *Peter*: The Scribe said, *I will follow thee whither soeuer thou goest. Peter* said, *I will follow thee to prison, and to death.* Good words from both, but it was not alike in their hearts, the scribe was for himselfe; To him Christs answere is to this purpose: that worldly preferment (which he aymed at) is not to be had by following him, so *his Kingdome is not of this world.* To *Peter* hee saith, *thou canst not follow me now, but thou shalt follow mee hereafter:* in plying the honesty and trueth in his purpose, but that he was not yet of strength to performe it, but it should come; and that hee should doe according to that which was in his heart.

Matth. 8. 19, 20.

Iohn 13.30.

Difference in the purposes of good and bad beleeuers.

If vnregenerate men haue any purpose to be better then they are, it is onely in some particulars; First, they neuer *giue themselues to God,*

God, at their beſt their hearts are not *Whole with him, they are not vpright in the couenant, Pſal.* 78. 37. *Though they ſay they will no more tranſgreſſe, Iere.* 2. 20. Though they promiſe and ſweare to do after the Lords direction, yet they *diſſemble with their double heart, Ierem.* 42. 3. 20. 2 *Chron.* 15. 15. The purpoſe of the godly is *With all their heart and ſoule.* Secondly, their purpoſe is rath and occaſionall; The purpoſe of the faithfull is aduiſed, deliberate, and vpon deliberation, *chooſing the ſtatutes of God, Pſa.* 119. 30. *Rom* 6. 13.

Thirdly, their purpoſe is quickly changed, becauſe it is not put in their hearts by the holy Ghoſt, but comes of the light conuincing them, and of ſelfeloue, as it may ſerue the turne, but the purpoſe of the faithfull is ſtill confirmed; God that put it in their hearts, *keepes* the good ſtill *in the purpoſe of their hearts*, vnto which he workes their hearts to pray, 1. *Chron.* 29. 18.

Fourthly, their purpoſe by their

inconstancy is ineffectuall, they compasse God with lyes, and deceit, but the faithfull haue good effect of their purpose, *Psal.* 17. 3. and 39. 3. if they fall in particulars againit their purpose, yet they hold in the generall, continue their purpose, confirme it after falls, they liue not in propounded vngodlinesse.

Fourthly, loue you not righteous men for righteousnesse? both in that it is a righteous thing to do so as God requires it, and that as they are righteous men separated, and deliuered from this euil world? the receiuer *of a righteous man in the name of a righteous man, shall haue the reward of a righteous man, to loue men in the faith, in deed and truth,* and *for the truth sake* dwelling in them, is a signe of spirituall life, whereby such men may assure or make their hearts quiet *before God,* 2 *Ioh.* 1. 2.

Mat 10. 41.

Tit. 3. 15.

1 *Iohn* 3. 14, 19.

Fiftly, doe not you desire to bee a helper to the trueth as you may, hauing the ministers of trueth and righte-

righteousneſſe in good reſpect, and ſpeciall loue, becauſe they worke the worke of the Lord, they bring men to righteousneſſe, and *turne the diſobedient to the wiſedome of the iuſt men? He that receiueth a Prophet in the name of a Prophet, ſhall receiue a Prophets reward*; It is giuen as a proofe of the godlines of *Obadiah*, that hee preſerued the Prophets in time of perſecution, *hid them and fed them*, 1 *Kings* 18. 13.

1 *Theſ.* 5. 13
Luke 1. 17.
Mat. 10. 41.
1 *Kin.* 18. 13.

Sixtly, leaue you the reines to corruption to cary you whither it will, or rather are you not held with a bridle of righteousneſſe to ſerue it? doeth not the feare of God in you (though ſometimes driuen from its ſtation) yet dwell as controler in your ſoule, recouer the ſtation, repreſſe the refractary thoughts and affections, ſway your heart againſt the naturall inclination, that you may keep Gods word, and make you *ceaſe from your owne workes*, that is, *from ſinne*, that God may worke in you, *Heb.* 4. 10. 1 *Pet.*

1 *Pet.* 4. 1. that (though you bee interlaced with the fleſh) you giue *the leading of you* to the holy Ghoſt, louing that hee may haue the principality in you, praying for the holy Ghoſt principally? Of which after in the examination of Prayer.

Seuenthly, doe not you ponder with care and delight to finde, and doe not you willingly and ſetledly follow the things of the ſpirit? that is, ſuch things as the ſpirit prompts and ſuggeſts, things to Gods glory and worſhip, which
Eph. 5. 9. pertaine to the kingdome of God and his righteouſneſſe, the fruits of the *ſpirit which are in all goodneſſe, righteouſneſſe and truth*, the pleaſures of Gods houſe, meanes of grace, the word and ordinances of God, *Pſal.* 84. 2. *Cant.* 2. 5. Is not your principall deſire to theſe, and are they not the things that you reliſh with chiefe pleaſure? Attend you not your ſelfe ſpecially concerning your ſpirituall being? grieue

you

you not inwardly, for that which the fleſh doth outwardly or within: not looſing, but vſing loue to God, in reſiſting ſinfull motions, and leſſening the power and practiſe of ſinne? If it bee thus with you, you worke not ſinne, but ſuffer of ſinne; charity in ſome ſinnes may be aſtoniſhed, as in *Dauids* adultery and murder, but not aboliſhed; as a Souldier with a great blowe on his head may lye as liueleſſe, yet his will to fight againſt the enemy remaines; he recouers, ſeeks for his ſhield, and returnes to fight with increaſed reſolution.

The exerciſe of grace in thoghts, deuiſings of good purpoſes, deſires and endeauours, proceeds from the ſpirituall part in a man; it hath promiſe of eternall life and peace, and it is of regeneration, (which is glorification begun) in which men *proceed from glory to glory, by the ſpirit of the Lord.* 2 Cor. 3. 18.

Ob-

Obiection. 8.

Some wicked men are first at ſtrife with themſelues before they ſinne, as *Herod* in his ſinne againſt the life of *Iohn Baptiſt*, and *Pilate* before hee yeelded to condemne Chriſt; ſeeking many wayes to deliuer him: and ſecondly, they are at ſtrife after they haue ſinned, for they confeſſe their folly and guiltineſſe, as *Pharaoh*, and that with teares, as *Saul* to *Dauid*: now then how ſhall I know that I haue true freedome from the reigne of ſin: they doe the ſin which they ſticke at, and returne to the ſinne which they confeſſed (at the notice whereof they did weepe;) I doing ſo in ſome particulars, what difference betweene mee and a *foole returning to his folly?*

Differences betweene infidels and true beleeuers in ſtriuing againſt ſin.

Anſwere.

First, concerning ſtrife before ſinne be committed, I ſay the difference is threefold; First, in the extent of matter: Secondly, in the motiues

motiues or principle whereout it proceeds: Thirdly, in the issue.

In the matter.

First, for matter, the vnbeleeuers strife is commonly but in more grosse euills that make one infamous and vnder reproach amongst men, as *Herods* strife about *breaking his oath*. On the one side hee feared the losse of his credite with them that *sate at table with him*, on the other side, the light of his minde shewed him the odiousnesse of the thing hee was to doe, *viz.* to put to death an innocent man, whose righteousnesse triumphed in his conscience. Hee liued in other sinnes without strife, as it is like by that, *Luke* 3. 19, 20. *Iohn rebuked him for other euills that hee did*, besides his incestuous marriage, but this *hee added aboue all, to shut vp Iohn*, yet when it came to the taking away of his life, he was troubled and sory, but he imprisoned him with all his heart, without reluctation, hee was so set for that sinne, that hee was exceeding angry

Marke 6. 19, 26.

angry with the remedy, and would take reuenge vpon his admoniſher. So *Pilate* perceiuing the innocency of Chriſt, and that they had *of very enuy deliuered him* vnto him, had his conſcience preſſing him, and his wiues dreame to it, with her warning that *hee ſhould haue nothing to doe with that iuſt man*, not to condemne him, yet the loue of his place and life, fearing at that word, *Thou art not Cæſars friend, if thou let him goe*, ouercame the working of his conſcience, but in other ſinnes it appeares hee had no ſtrife.

The true beleeuer, as he hath receiued commandement not to ſin, ſo he ſtriues to obey it, and therefore hee liues in a contention againſt himſelfe in mind, will, and affections, about the body of righteouſneſſe deliuered in the Law, labouring to dead the very root of all ſinne, to bring a bleſſed barrenneſſe vpon his corrupt nature, that there might bee ſtill leſſe rebellion

in

in him againſt God, where no man can take notice of it.

This is implyed in that prayer, *Take from mee the way of lying, and grant mee graciouſly thy Law*, *Pſal.* 119. 29. By *lying* hee meanes all manner of corruption, wherby we are carryed againſt God or man, that being freed from infirmity of nature, hee might with faith and ready obedience walke in the doctrine of Gods Law, *verſ.* 80. *Let mine heart be vpright in thy ſtatutes*; that is, let mee haue a ſound affection to thy word, and the obedience of it, free from all hypocriſie and diſſimulation, that I may obey thee with a pure heart, *verſ.* 133. *Direct my ſteps in thy Word, and let none iniquitie haue dominion ouer me*, order and direct mee, that I ſet not one ſtep out of the way of thy word, and that no affection ſtriuing againſt thy will may rule ouer mee: ſo it appeares, in promiſing vpon further grace receiued, *verſ.* 32. *I will runne the way of thy commande-*

ments

ments, When thou ſhalt inlarge my heart: that is, I will cheerefully and readily keepe thy Law, when thou ſhalt giue mee a larger heart, more capable of thy grace, and more free and willing to obey, according to that, *Cant.* 1. 3. *Draw me, and We will runne after thee:* that is, giue mee more will and power, and I will with all ſwiftneſſe follow thee in faith, hope, patience, and obedience. Thus they are ſaid *to ſeeke Gods precepts*, to giue *themſelues to God*, 2. *Cor.* 8.5. and *their members, Rom* 6.13. that is, all the faculties and powers of ſoule and body to bee inſtruments and *Weapons of righteouſneſſe*, applying their hearts; not onely carrying a purpoſe, but ſetting their whole affection vpon this, to fulfill Gods ſtatutes all their life long, *As much time as remaines in the fleſh, to liue after the Will of God, not after the luſts of men*, 1. *Pet.* 4. 2. and it is their comfort, that their conſcience doth beare them witneſſe of this

care

care and ſtrife, for the vniuerſall righteouſneſſe of the Law, as it concernes them, *Pſal.* 119.45. *I will walke at libertie, for I ſeeke thy precepts.* I will liue with a quiet and cheerefull heart, and caſt out feares, I will enjoy reſt and comfort in conſcience, hauing a deſire *in all things to liue honeſtly: I with my mind ſerue the Law of God, Rom.* 7.25. The wicked are ſayd to *forſake the Law, Prou.* 28.4. to *depart from Gods ſtatutes,* and becauſe they ſeeke them not, ſaluation is ſaid to be farre from them. They *are curſed in erring from the Commandements, Pſal.* 119.21. *to bee trodden downe, and taken away as droſſe, Pſa.* 119.118, 119. *Hebr.* 13 18. *Pſa.* 119 115

Secondly, for motiues: as the ſtrife is betweene a ſenſuall and fleſhly minde, and a morall inclination of the will, (the minde informing the conſcience that the thing to bee done is pernicious, and the will by ſome morality declining it as againſt ciuill behauiour) ſo the *In the motiues.*

argu-

arguments to hold backe the will from consenting to the act, are taken from some carnall respect, as feare, either of danger in this world, or damnation in hell, or shame and reproach, the sin being a shamefull aberration from the practise of such vertues as euen ciuill men haue reputed glorious, notwithstanding all which, the desire continueth, which appeares, in that in loue to their sinne they deuise vaine reasons and pretexts to *draw on iniquity*, (as the Prophet saith) *with cords of vanitie*, for *they doe not abhorre euill*, *Psalm.* 36. 4. And though a man haue a right judgment (for matter of good and euill) and though his choyce be according to his judgement, and his practise according to his choyce, yet if he hate not the sinne he forbeares, or loue not the good which he doth, hee is guilty within, howsoeuer his outside be. Repentance is set out in this, *to hate the euill, and loue the good*, *Amos* 5. 14, 15. to

Esay 5. 18.

seeke

ſeeke good, and not euill; this is exhorted vnto as a worke of grace, to *abhorre that which is euill, and to cleaue to that which is good, Rom.* 12. 9. To hate euill, is not only to condemne ſinne in the minde, but to follow the death of it with an hatred neuer to be reconciled, as that which greatly offends God. So to cleaue to that which is good, is not onely to approoue in minde that which is good, but with feruent loue to embrace it, and to bee as it were glewed to it, as one with it. Chriſtian righteouſnes is thus noted, *Thou haſt loued righteouſneſſe, and hated iniquitie.* This comes to paſſe by the holy vnction, Firſt, vpon Chriſt, (whoſe *Scepter of his kingdome is a ſcepter of righteouſnes*) and that aboue his fellowes, then vpon the Chriſtian, *Hebr.* 1.8,9. Thus godly men prooue their godlineſſe, *I hate falſhood, and abhorre it, but thy Law doe I loue, Pſal.* 119. 163. That which mooues ſtrife againſt ſinne in the beleeuer, is a prin-

principle of regeneration, contrary to ſinne, *Galat.* 5. 17. *the will of the ſpirit againſt the will of the fleſh, Rom.* 7. *the law of the minde againſt the law in the members, that rebells againſt it*, the *inner man againſt the old man*; the inner man peculiar to the regenerate, *the hid man of the heart*; The inherent holineſſe agreeable to Gods Law, makes that the commandement is not grieuous, but delighted in vnto cheerfull obedience, and *ſo all that is borne of God ouercommeth the world.* By that the beleeuer ſets himſelfe againſt the corruption that is in himſelfe, in ſtrife to pleaſe God in keeping his Law; *by the words of thy lips* (ſaith *Dauid*) *I haue kept my ſelfe from the paths of the cruell man, Pſal.* 17. 4. *I haue refrained my feet from euery euill way, that I may keepe thy word*, 119. 101. Thus the godly nature holds the beleeuer to Gods Law, whoſe ſoule is ſtudious of keeping it, becauſe of exceeding loue to it, *Pſal.* 119. 167.

Ephes. 4. 22, 24. Col 3. 9, 10.

1 Ioh. 5. 3, 4.

The

The beleeuer is moued to ſtriue againſt ſin, by faith of the promiſe, that *ſinne ſhall not haue dominion ouer him, Rom.*6.13,14. ſo is the exhortation grounded, and the *Spirit* is with it, *Ezech.* 36.27. His faith workes by loue to God, who *gaue his Sonne to deliuer him from this preſent euill world, Gal.*1.4. by loue to Chriſt, whoſe loue conſtraines him to liue to him, and to bee dead to himſelfe, 2.*Cor.*5.14,15. he labours to hold Chriſt whom hee hath receiued, *Canticles* 3.4. hee would not haue him offended leſt hee ſhould ſo withdraw himſelfe, *Cant.*2.7.

Thirdly, for the iſſue, though the vnbeleeuer *eſcape* for ſome time *the filthineſſe of the world, hee is intangled againe & ouercome,* and brought vnder a ſtronger bondage then he was in before: hee leaues off all ſtrife, and wallowes as *a Sow in the myre* after waſhing, which is one plaine difference betweene grace reſtraining, and grace renewing. As 2 *Pet.*2.20.

waters

waters dammed vp for a time, are more forcible when they breake their bankes, the restraint is not according to their fluid nature. So they that were restrained by grace, when meanes of restraint are once remooued, they grow licentious, none more, as longing to quench their thirst after euill, according to that, *Hos.* 5.10. when the *Princes remooue the bound* which God hath set, they willingly walke after the Commandement of the Princes, that is, against the commandement of God, which they counted a strange thing, *Hos.* 8. 12. as being against the sin which they had set vp in their heart: and these are the degrees, by which they are brought to sinne: first, they haue thoughts of euill: Secondly, they entertaine them with pleasure: Thirdly, they yeeld to them: Fourthly, they doe that they haue consented vnto: Fiftly, they repent not of it, but are obstinated in euill.

The true beleeuer striues *by faith* that

that is victorious *ouer the world*, whereby hee is *strong in the Lords might*, he is possessed of his power *to keepe him vnto saluation*, 1. *Pet.* 1. 5. and it poynting him to Christs *suffering in the flesh*, to that end, that *the body of sinne might bee destroyed*, he *suffers in the flesh, and ceaseth from sinne*, armed with that cogitation, that Christes suffering is to haue this force in him.

1 *Iohn* 5.4. *Ephes* 6.10. 2 *Cor.* 12.9, 10.

1 *Pet.* 4. 1.

Though in some particular hee receiues the foyle, so as to bee brought to some act of sinne; yet his will is not gotten from righteousnesse, his loue to Christ and the righteousnesse commanded is inuincible, *nothing can ouercome it*, *Cant.* 8.6,7. neither force nor flattery can ouercome it, it cannot bee quenched nor *drowned with much waters* or floods, it scornes all offers, all the substance of a mans house, (let him be who he may) He fights for his owne freedome, and takes notice of the Lords fauour in that the *enemy doth not triumph*

Psal. 41. 11, 12.

ouer him, but he is kept in his integrity, whereby his hope of the Lords setting him before his face for euer, is assured and established: thanking the Lord *that keepes the feet of his Saints*, for his helpe; he not onely holds on his way, but increaseth his strength, as the kingdome of *Dauid* in strife with the house of *Saul*, waxed stronger, and the house of *Saul* weaker and weaker, because God had called *Dauid* to the kingdome, he was with him to performe what hee had promised: so the kingdome of Christ, notwithstanding the long warre betweene the two seeds, shall preuaile, *As the stone out of the mountaine without hands destroyeth all that is against it, and it stands for euer. Dan.* 2. 34. 44.

1 *Sam* 2. 9. *Iob.* 17. 9.

2 *Sam.* 3. 1.

Cautions about true beleeuers sinning against conscience.

Caution 1. Yet true beleeuers by force of temptation doe sometimes sin against their conscience, and light, (though not conscience-lessely) as *Dauid* by violence of lust, captiued of the flesh was got-

ten

ten (in that particular) into the power of it, so other men in other sinnes, the flesh (for the particular act) may be sayd to haue the victory; but it is one thing *to obey sinne simply in the lusts of it*, another to obey *according to this lust*. To obey with full liking, as to a lawfull King, is one thing: It is another thing to obey (in respect of fact) as to a tyrant: It is one thing to sinne by passion which so blinds judgement, that for the present he seeth not the vilenesse of the sinne hee is carryed into; It is another to sinne out of the whole frame of a mans heart.

The Conscience in some one thing may be brought asleepe, and the soule doate vpon the deuice of the flesh, and a while lye in a kind of liking of the sinfull motion concerning the carnall part: so grace is driuen from her station (as it were) and lyeth in weake and disseuered desires, yet without purpose to continue in and heape vp sinne,

which is in the beleeuer as ill humours in the body, or as weedes among the corne, hee sinnes not of constitution, but of disease and sick matter in him, as *Moses* puts the difference, *Deut.* 32. 5. *their spot is not the spot of his children*, their spot is an euident note of their corruption within, and such as befalls not the children of God, both the corruption, and the spot belong to the habite of which it is conceiued, namely, peruersnesse and frowardnes, an impious and wicked constitution of heart reigning in them.

Gods children yeeld so sometimes to euill inclinations, as that the poynt of true faith and conuersion is so darkned and oppressed in them, that it cannot bee perceiued by other; nor can their faith (for the time) confirme them in assurance of their saluation, but it abides in them, and God sends new succour from heauen, to joyne to that weake grace remaining; then Conscience is awaked, the will is exi-

excited and helped, downe goeth the power of the flesh, the heart is greatly affectioned to Christ. This may appeare in the temptation of the Church, as shee confesseth all the matter, *Cant.* 5. 2 *&c. I sleepe, but my heart waketh, &c.*

Caution 2. Yea, it may fall out that after victories they may bee brought backe in some particular to repented sinne, which first increaseth the fault, in that being *healed they sinne againe, Iohn* 5. 14. Secondly, it endangers to greater paine for their cure: Thirdly, it weakens grace, that it giues not that helpe as before to the meanes vsed: As it is with nature made weaker by relapses into bodily disease: and as frequent acts of vertue strengthen the habit: so by more acts contrary to it, it is weakned as the habit of continence is weakned by multiplyed acts of vncleanesse, yet may it fall out thus in this strife between the flesh & spirit: for the *deuill resisted*, though *he*

flee from vs, *Iames* 4. 7. yet will hee returne with new assaults, and not alwayes tempt to other sinnes, but many times to the selfe same that wee haue repented, which temptation will foyle vs (if God see it good to leaue vs, and not confirme our wils in the strife) and so a good man may be brought vnder againe in the same sinne: as *Ionas* after his repentance of flying away from his worke at *Ninive*, when hee was angry that God spared the City, stands to justifie it euen in his prayer, defiling his prayer with it: *Hee prayed vnto the Lord, and sayd, I pray thee O Lord, Was not this my saying, When I was yet in my Countrey? therefore I preuented it to flee to Tarshish*, *Ionah* 4. 2.

As in anger grace giues an inclination against the inordination of it, yet vpon offences it will prenayle and bee inordinate. It was mortified in *Dauid*, without question, as all other sinnes in the root: yet

yet we finde how *Nabals* churliſhneſſe ſtirred him to reſolue of reuenge vnto blood, 2. *Sam.* 25. 34. ſo may it bee in other ſinnes with which a man is ſpecially left to wreſtle: why elſe are wee exhorted from that ground of *being riſen with Chriſt to mortifie the ſinnes* wherein wee walked once, when wee liued in them, & to put thē all away. The argument of perſwaſion is, they had been ſuch once and were deliuered, therefore they muſt labour not to be ſo hereafter, but violently and with hatred thruſt them away: and this implyes a poſſibilitie of the preuayling of that ſinne; (from which a man is deliuered in reſpect of guilt and full force) ſo as to bee brought into ſome degree of bondage vnto the ſame luſt of ſinne. Sin breathes not the laſt breath, till wee breathe our laſt breath. How many afflict their minds, and wring out teares of purpoſe to declare that they ſorrow voluntarily euen to God him-

ſelfe, and yet by calamity of a captiued minde cannot ſhake off their ſinne, it repents them againe and againe, they promiſe and vow againſt it, but yet are ouertaken by negligence, and it may bee by ſome degree of heartleſſeneſſe.

Yet as in a ciuill State, the Kingdome ſtands, though many parts are infeſted with incurſions of the enemy and waſtings, and are conſtrained to ſuffer great detriment: ſo it falls out in the ſpirituall ſtate, Chriſt reignes, and his Kingdome is confirmed in vs; yet the force of the enemy preuayles, in one to couetouſneſſe, in another to intemperance, in another to ambition, as in the Diſciples of Chriſt, though often reproued by him for it, and humilitie perſwaded; God takes care of them, yet ſo far *as not to returne to folly, Pſalm.* 85. 8. not *to put forth their hand vnto wickednesse, Pſalm.* 125. 3. that they which before were ſubjected willingly to the obedience of God, may not powre

foorth

foorth themſelues vnto licentiouſneſſe in ſinne.

Signes of grace remaining where ſinne preuailes.

The will is on Gods ſide truely, how weakely ſoeuer: firſt, where *reſolution* is to keepe the Lawe of God, *Pſalm.* 119. 57. Secondly, where there is a continued *ſtriſe* to doe according to the reſolution, *Pſal.* 119 8. *I will keepe thy ſtatutes, forſake mee not ouerlong.* Thirdly, where there is prayer for and hope of ſufficient grace to abide with him, and of finiſhing all aſſaults with finall victory, *Rom.* 5. 5. *Pſal.* 73. 24. ſo as not to be brought vnder dominion of ſinne, howſoeuer it be ſuffered to rage. Fourthly, where there is mourning with many a low ſigh for ſuch a ſinfull diſpoſition, *Romanes* 7. 24. Fiftly, where there is ſeeking newneſſe of heart, & ſtabliſhment in good motions, and ſtirrings of the ſpirit in

vs, *Psa.* 51.10. Sixtly, where there is in other duties walking constantly with God, as is sayd of *Dauid*, he *did fulfill all Gods will*, hee was after his owne heart, because in the tenour and course of his life hee was with God. Seuenthly, where there is hatred after falls renewed, yea, increased; as *Iob* seeing his sinne, sayd, *I am vile, I abhorre my selfe*; *Dauid, I was a beast before thee.* Eighty, where there is an increasing in the estimation of Gods children, with confirmed assurance of their happinesse, howsoeuer God deale with them, *Psalm.* 73. 15. By these things God declares, that hee is with them, and they are alwayes with him, held by their right hand, hee is so at their right hand, that they shall not fall.

Acts 13.22.

Iob 42.6.

Psal. 73.22.

God will not bee lesse mercifull then he hath commanded vs to be, hee requires vs to forgiue *men that trespasse against vs, and repent; if they trespasse after repentance*, and renew

Luke 17.3.

and

and profesſe their repentance with their treſpaſſe ſeuen times in a day, yea we are to forgiue vnto *ſeuentie times ſeuen times*, as oft as they tranſgreſſe and repent, *Math.* 18. 20,21.

Caution 3. Let no man take this to incourage him in ſinne, though grace abounds aboue our ſinne, *and mercy triumphs in judgement*; godly men count their ſinnes more haynous, and more ſhamefull after forgiueneſſe and deliuerance, *Ezra* 9. 13,14 (*ſeeing that thou our God haſt ſuyed vs from being beneath in our iniquities, and haſt giuen vs ſuch deliuerances,*) *ſhould we returne to break thy Commandements? &c.*

Difference betweene the ſorrow for ſin committed by true & vnſound beleeuers.

Secondly, touching ſorrow for ſinne when it is committed, I ſay the difference is great alſo; For the after-griefe of hypocrites, firſt it is more for the fruits, then the root of ſinne; *Pauls* griefe and *Davids* were for the root, which is originall ſinne, ſo is it with the godly. *Paul* a Phariſee *knew not that luſt*

luſt was ſinne. Of the naturall man wee haue a picture in Papiſts, (though in ſome higher degree of ſintulneſſe by a ſpeciall Iudgement of God:) who not onely deny luſt (not conſented vnto) to bee ſinne, but alſo affirme, that it furthers merit in the ſtrife againſt it.

Secondly, hypocrites griefe for ſin is extorted, not voluntary, not for Gods offence; carnall men cannot loue him, with complacency and delight in him, for his holineſſe and purity, becauſe they haue not his Image, ſuch loue comes from ſimilitude.

Thirdly, their ſorrow is in ſuch crimes as nature (leſſe corrupted) iudgeth reproachfull.

Fourthly, their griefe is for miſery and diſtreſſe, either feared in the threatning, as in *Achab*, 1 *Kin.* 21. 27. or felt, as in *Eſau*, who wept for the *loſt bleſſing*, *Heb.* 12 17. or (at the beſt) in the triumph of vertue ouer vice in their conſcience,

ence, as *Dauids* innocency, (which *Saul* compared with the wrongs which hee had done to him) drew teares from him, he was conuinced in his heart, that *he was righteous aboue himselfe*, and *that God was with him, so as he should be King, doe great things and prosper*; but they turne not to God, their feare or feeling of distresse, workes not that repentance *which is vnto saluation not to be repented of, Hos. 7. 16.*

The true beleeuer sorroweth of loue to God, whom it grieues him to haue offended, hee grieues that sinne will not suffer him to doe the good which hee would; *his teares are dropped downe to God, he drawes sorrowfull water and powreth it foorth before the Lord, he repents towards God*, according to the doctrine *Acts* 20. 21. and *weeping for his sins, with thought of Gods mercies, inquires the way to Sion*, with his *face thitherward*, and renewes his couenant for euer. *Iob* 16. 20. 1 *Sam.* 7. 6. *Ier.* 50. 4, 5.

You finding then that you haue a con-

a constant will to haue your nature healed, to beleeue, to repent, and to doe good workes out of a frame of goodnesse in you, proceeding from another beginning then nature affords, namely, from faith working by loue, and from an inward inclination to them as agreeable to your nature now renewed, namely the new creature delighting therein purely, for the holinesse and goodnesse of the Law so commanding, and that in your obedience to God, you intend and desire his honour and glory therein, and to please him; you finding also that you lie not drowned in naturall sinfulnesse, as one lyeth drowned in the water (onely you haue sinne in you as one gotten out of the water, that hath yet water in him) but that you are gotten out of the power of sinne, (which appeares in that now sinne must serue, and righteousnesse reigne;) and that you labour to draine sin yet more and more out of you through the holi-

holineſſe of your will ſet againſt it, deſiring to follow that will in you which reſiſts the will of the fleſh, if (I ſay) this bee your caſe feare not, you are led by the ſpirit, ſo as *you giue not your ſelfe as a ſeruant to ſinne, to obey and fulfill it in the luſts of it, and therefore are the childe of God,* Rom. 8. 14. and *are not vnder the Law,* (that is) not vnder the condemnation of it; for the defects of your obedience are pardoned in Chriſt, and your imperfect ſeruice of righteouſneſſe is accepted as if it were perfect. *Rom.6.* *Gal.5.18.*

The leading of the Spirit heere, freeth not from all ſinne. Indeed, Firſt, it preſerues the regeneration wrought, Secondly, it directs the mind by Diuine light and applies it to conſider things to bee done, and to bee auoyded, in a new manner and to a new end, Thirdly, it works vpon infuſed habits of grace, and excites the renewed will, and confirmeth it to cooperate with God, and ſo farre as it plea-

pleaſeth him either to preſerue it from temptation, or to giue it ſtrength in temptation; and though this leading of the Spirit enable not the faithfull alwayes to euery duty, nor to auoyd euery ſinne, yet it giues them power to hold a courſe in goodneſſe to the end, and ſo it preſerues from dominion of ſinne, ſo that as long as in the generall you make no declination from Gods Law, the caſe is good, though *Pſal.* 46. 22 in *many things* you ſinne. Hee that ſaid his ſinnes were more *then the haires of his head*, ſaid alſo *I haue not declined from thy ſtatutes*, *Pſal.* 119. 102. 157. *Conſider if there bee any way of wickedneſſe in me*; hee knew he was not without ſinne, *Pſal.* 19. 12. yee hee was not giuen to wickedneſſe, he held no courſe in it, he was not ſetled vpon any way that was not good. *Pſal.* 139. 24.

Obiection. 9.

Sauing grace is increaſed and brought

brought forward towards perfection: I find it not so in me, therfore I feare I haue none.

Answer.

First, It is true that sauing grace is increased from one measure to another, which is as it pleaseth Christ to giue, *of whose fulnesse wee all receiue*, *Ephes.* 4. 7. The members of his body knit to him (as the head by ioynts and bands) *increase with the increasing of God*, vnto perfection, because hee *will fulfill the good worke which he begins*, for he is faithfull. *Colos.* 2. 19. *Eph.* 4. 13. *Phil.* 1. 6. 1 *Thes.* 5. 2, 24.

Secondly, Grace is small in the beginning, and is scarce perceiued but by will and desire to haue it. *It is minding the things of the Spirit*, and it assures freedome from *condemnation, being in Christ.* It pleaseth God to take notice (and that vnto reward, and distinguishing one from another in his regarding of them,) of some goodnesse in *Rom.* 8. 5.

his

his children, as in one of *Ieroboams*
1. *King.* 14. sonnes, for it is said, *all Israel shall mourne for him and bury him: for he onely of Ieroboams house shall come to the graue, because in him is found some goodnesse towards the Lord God of Israel in the house of Ieroboam.*

Grace in the first beginnings of it is resembled to the *light* before we see the Sunne; which we know is from the Sunne, vnto corne in the seede which is cast into the ground, is hid, dieth, and after
Prou. 4. 18. shoots vp in a *blade, then to an eare, then to full corne in the eare.* It grows, the husbandman not knowing how, yet hee perceiues in time that it is growne. There are by the word and by the worke of the spirit with it, some seedes of Faith which lye hid a while, out of them springs some hope of pardon of sinnes, and helpe against sinne in Christ; and from both loue, by the renewing of the holy Ghost. Growth is not alwaies sensible where it is. A man may bee more

in

in grace then hee was, when hee thinks worse of himselfe then hee did, and is brought vnto more sight and sense of his corruption, as hee more vnderstands Gods Law; but when your stature is not to your mind, is it not a signe that there is something of the new creature in you? To haue *Christ formed in you* is matter of assurance that you shall come *to the measure of the age and stature of the fulnesse of Christ*; the desire of the word (as it is milke to grow by it) is said to bee from *taste* that the *Lord is gracious:* when a childes clothes are too little for him is it not that he hath outgrown them? it seemes your garment of sanctification you perceiue to bee too little for you.

Ephes. 4. 12, 13.

1 *Pet.* 2. 2, 3

Thirdly, you must consider groweth diuersly. First, in manifest parts of sanctification, which though they bee all infused in seed, yet are they brought to appeare by diligence on our part, when wee haue from God *the godly nature*, we must

2. *Pet.* 1. 5.

must do what belongs to vs, working together with God *With all diligence, to adde vertue to our Faith, and to that knowledge, &c.*

Some sinnes are hardlier ouercome, some vertues hardlier produced, being hindered by sinnes, either through constitution of nature, or custome, &c. we are commanded to *learne to doe well*, exercise making hard things easie.

Esay 1.17. 1 *Tim.* 4.7.

Secondly, in degrees of the same parts, as to *grow in Faith*, in loue, and in patience, in a word, increasing in holy conuersation, in all things to walke *as we haue receiued direction* for our *walking so as to please God*, wee are (after grace receiued) required to *grow in grace vnto abounding*, *Coloss.* 2. 7. to *put on* (as clothing, as an ornament and decking, and as armour,) graces and vertues, *Rom.* 13.12. 1 *Pet.* 3. 4. *Coloss.* 3.12. 1 *Pet.* 5.5.

1 *Thes.* 4.1. 2. *Pet.* 3.18.

Thirdly, in more acts of the same grace, it is commendation from heauen, that the workes are *more*

Rom. 2.19.

a

the last then at the first; and these either inward or outward, the mind more fruitfull in good thoughts, the will in good elections,&c. this is the blessing of God upon fruit bearing branches, *God will purge them that they shall bring forth more fruit. The ground that* *John* 15.2. *brings fruit meete for him by whom it is dressed, receiueth blessing from the* *Heb.* 6.7. *Lord* to be more fruitful in all good workes.

Fourthly, in more spiritualnesse of the same faculties and actions, so as the life of God is more in them, (according to that for which Christ came,) that they might haue life, and *haue it more abundantly*; and that they might haue lesse mixture of sinne in them, they putting on the Lord Iesus Christ still, till God may see nothing of their owne in their perfection, nature or actions, but onely of Christ, *who filleth all in all things.* *John* 10.10. *Rom.* 13.14

Examine whether as a plant of the

the Lords planting you are not, (as is promised to the that returne to God) first, *fastned in your root*, more firmely standing in Christ, with more strength in temptations to out-stand them, as a tree well rooted to stand in stormes: Secondly, spread in your branches; more enlarged in your graces: Thirdly, your branches more filled with fruits, *Cant.* 4. 13. 14, 16. found to bee of God, growing either in bignesse, more in quantity of good, or in ripenesse, more in quality, or spiritualnesse.

Hos. 14. 6, 7

Hos. 14. 9.

How loue growes.

Or, consider in particular, your loue wrought by faith, and whereby *faith worketh:* Is it not growne?

First, either in intension, becomming more fervent, according to that, *Cant.* 8. 6. it is *strong as death, &c.* or (after the exhortation, *haue fervent loue among you*, 1 *Pet.* 4. 8.) is it not flaming, if not so vehemently as is to bee desired, yet is it not more then a smoaking weeke, more then it was before, being but a sparkle? Se-

2 *Thess* 1. 3.

Gal 5. 6.

1 *Pet.* 4 8.

Secondly, or in extenſion, that it is not ſo partiall as it was, it takes in more perſons to your loue, firſt, not onely ſuch as are eminent in grace, but *Weake brethren*, to ſtrengthen & ſupport them, *bearing their burden*, according to the Lawe of Chriſt, and (after his example) pleaſing the in that *which is good to edification*, giuing them time, & helpe to profit, *Phil.* 3.15,16. Secondly, not onely rich men, but poore neighbours, to relieue them, and fulfill the royall Law, *Iames.* 2.8. Thirdly, not friends onely, but enemies, forgiuing them, praying for them, *ouercomming their euill with goodneſſe*; to reconcile them, (if it may be) and to bring them to God, as his loue brought vs to him whē wee were enemies to him; in the meane time *bleſſing them* though they curſe vs, as being called *to bee heyres of bleſſing*, 1 *Pet.* 3.9.

Iam. 2.4. *Rom.* 14.1. *Epheſ.* 4.2. *Gal.* 6.2. *Rom.* 15.2,3 *Matth.* 5.44

Thirdly, or in firmeneſſe, *rooted in loue*, not onely ſo that the loue of God to vs is the roote of all the good

good wee receiue towards eternall happineſſe; but that our loue to God and men is more firme, bleſſed with further knowledge of the *incomprehenſible loue of God & Chriſt*, *Epheſ.* 3. 18. when our loue is not changed to them whom wee loue, in their changes; It is a God when hee afflicts vs, it abides to men when they are in aduerſity, a friend loues *at all times*, not for a day or moneth, but vnto death, when they fall by occaſion into ſinne, *loue couereth all treſpaſſes*, and ouercomes offences, paſſeth by them with diſcretion, and deuoures indignities with *long ſuffering*, 2. *Tim.* 2. 24.

Prou. 17. 17
Prou. 10. 12
Prou. 19. 11
1 *Cor.* 13. 4.

Phil. 1. 9 Fourthly, or when *loue abounds in knowledge and in all iudgement*, that the acts of loue are better guided, with more judiciouſneſſe, we are commanded to loue with *our heart, and with our mind*, as one may loue heartily, yet not holily. The ſaying of the Apoſtle implyeth it, *I long for you all from the very heart root*, (a naturall man may doe to his

Mat 22. 37.
Phil. 1. 9.

his friend;) but *in Christ Iesus*, puts the difference: so one may loue heartily, but not wisely in the particular worke of his loue, as *Peter* loued Christ, but fayled in the act of his loue, for want of iudgement: so all the Apostles (except *Iudas*, who loued not at all) they loued his bodily presence, not wel vnderstanding that his going away was more to their and the whole Churches aduantage; It may be the affection was as hote in a man before, but his iudgement is founder to direct it. 1. *Pet.* 3. 18.

Fiftly, or in naturalnesse & pureness, inclining the beleeuers more to the good of the persons loued, with lesse selfe-loue and respect of their own good from them whom they loue; It is said of the *rich, they haue many friends*, but such friends as respect themselues in their friendship, are friends to the goods rather then to the man; Loue is distinguished thus by some, one is of beneuolence, when wee minde *Prou.* 14. 20

their good whom wee loue according to God, the other of concupiscence, when wee loue for our owne aduantage; loue is increased when there is more beneuolence, when the more wee loue, the lesse we are loued, and our *hearts are inlarged towards them in whose bowels they are kept strait*, 2. *Cor.* 6. 12. *Who is weake, and I am not weake? Who is offended, and I burne not*, 2. *Cor.* 11. 29. said the Apostle.

2 *Cor.* 12. 14. 19.

Sixtly, or when loue is more in labors and works, *the worke of loue* commends it, 1. *Thes.* 1. 3. and the more worke, the more *praise of it*, *Rom.* 16. 6. 12. as *Pauls* loue *in labours more abundant*, then others, as *Timothies* loue that laboured with *Paul* in the Gospell, *as a sonne with his father*, in preferring the things of Christ Iesus before his owne things, none with *Paul like minded to him*. The Churches great loue to Christ is declared in prouiding all sweet things for him, olde and new, *Cant.* 7. 13. The loue of *Mary*

2 *Cor.* 11. 23 *Phil.* 2. 20, 21.

about

aboue *Symons* is prooued by her works exceeding his. The *Widowes two mites* (becauſe they were all her ſubſtance) are ſaid to be more then all that they caſt in, which did it of their ſuperfluity, as the *Macedonians* extreme pouerty abounding to rich liberality, 2 *Cor.* 8. 2. *Luke* 7. 44, 47. *Luke* 21. 3.

Yet great workes may bee done without loue, as the Apoſtle puts the caſe of *feeding the poore with all his goods, giuing his owne body to bee burned*, (great liberality and fortitude) yet *not of charity*, but ambition and oſtentation, &c. Diuers luſts ſtriuing together, one preuailes againſt the other, as the Phariſees couetous vaine glory preuayled to giuing of almes; but where there is true charity ſetting a man to more fruites of his loue, his loue groweth. *Caution.*

Secondly, there bee in growth ſometimes ſtops and pauſes, and intermiſſions, ſo as Gods children ſtardly or not at all perceiue their bettering in grace. *Hindrances of growth in grace.*

This comes to passe either, first by Gods detertion for a time. *Dauid* prayeth the Lord that he would not *forsake him* much, or *ouer long*: leſt hee ſhould depart from the courſe of godlineſſe, temptations ouercomming him without the needfull helpe of God. Hee neuer forſakes his for euer, nor wholly, but a little withdrawes his helpe for a time, either firſt, that it might appeare he is the authour of all our grace, and the degrees of it. Secondly, or that hee is not bound to his creature. Thirdly, or to preuent or chaſten pride and vnthankfulneſſe.

Pſal. 119. 8.

Secondly, or by worldlineſſe, either inordinat affection vnto things of the world, contentment in an immoderate vſe of pleaſures of life (though lawfull.) The Church louing eaſe, will not hearken to Chriſt, to bring her on to more duty, and fuller fellowſhip with him. The loue of the world is in remiſſe degrees with the loue of God,

Cant. 5. 2.

God, and ſometimes preuailes, ſo that it duls and damps ſpirituall delight. The heart is ſubiect to be *oppreſſed with cares and pleaſures*, ſo as there is not a due attendance vpon the day of Chriſts appearing, and ſo a ſlacking of the preparation thereunto. *Salomon* when he gaue his heart too much liberty to lawfull pleaſures, found that it began to oppreſſe his grace; yea, when he reſolued to keepe his vnderſtanding, though withall prooue his heart with pleaſures, hee cryeth out of the *vanitie* of it; hee could not bring ſuch ends together, but (as wee ſay) breake them in the middle. *Luke* 21.34 *Eccleſ.* 2.2.

Thirdly, or by our dandling of ſome vnlawfull luſt, and ſuffering it to preuayle vnto ſome groſſe actes of ſinne: thus *Samſon* doting on *Dalila*, falling downe at the knees of a ſtrumpet, loſt his ſtrength, and could not doe as at other times. *David* by his ſinne of adultery, not onely had intermiſſion

of his growth, but felt all so out of frame in him, that hee prayeth for the *creation of a cleane heart in him*, and the *renewing of a right spirit*, or constant within him. Great storms doe not onely shake off leaues, but sometimes breake the branches of great trees. Disease and sickness hinder growth.

Fourthly, or by our owne dulnesse and *slownesse of heart to beleeue*, and increase in knowledge and grace, though vnder great meanes, *Luk.*24.25. *Heb.*5.12. we are called vpon to *follow after faith*, hope, loue and other graces, not to bee slothfull therein, *but to shew diligence vnto full assurance of hope vnto the end*, *Heb.*6,11,12.

Fiftly, or by voluntary want of meet helps, as *forsaking holy assemblies*, and ordinances by prejudice, or feare, or conceit, (whereof the Apostle accuseth some that it is *their manner*, *Hebr.* 10.25.) and by disaffecting powerfull meanes for externall flourish and pompe of words,

words, puffing vp, but without power to set vp or bring forward the kingdome of grace in a man: Thus was it in the *Corinthians*, till (being rebuked of the Apostle) they became sensible of their euill, and were feruently minded to him that rebuked them, 1. *Cor.* 4. 8, 19. and 2. *Cor.* 7. 7.

Sixtly, or by vnlawfull fellowship with euill persons; for with the liking of their persons there is an abating of the hatred of their sinne, or no increasing in it. *David* the neerer hee comes to God with resolution to keepe his Law, the further he remoues from the *Wicked*, as no helpes but hinderances to the performing of his purpose, *Psa.* 119. 115. They are dangerous, first, for cooling zeale: Secondly, for snaring vs with temptations, as *Peter* in the high Priests hall found; and when he perceiued it, he rushed out: Thirdly, for *learning their way*, *Prou.* 22. 24, 25. for as it is the mercy of God to doe vs good by *Psal.* 6. *vlt.*

the communion of Saints; ſo it is his judgement that wee bee worſe by delightfull familiarity with the wicked, *Prou.* 13.20.

Caution. Yet all fellowſhip with ſuch perſons is not forbidden as vtterly vnlawfull for godly men: 1 *Cor.* 10.27 The Apoſtle alloweth a Chriſtian euen table-fellowſhip with a profeſſed Infidell, and open Idolater, either in the caſe of aduantage of Religion, if hee be bidden, and will go (aduiſing about the conuenience of his going, for probable good) or in winning him, and making him leſſe auerſe by ſuch humanitie, to heare the truth more equally, with leſſe prejudice: (but he muſt conſider his ſtrength and fitneſſe to maintaine the cauſe of Religion if need bee, and to outſtand temptations as they may befall him there:) Or, it may bee to further a mans owne peace with ſuch men, or confirme it; as *Iſaac* feaſted *Abimelech*, *Gene.* 26. 29, 30. & made a couenant with him: *Dauid* feaſted *Abner*, who offered him-

himselfe to bring the kingdome vnto *Dauid*, *as the Lord had said*: 2 *Sam.* 3.10
Or when a godly man is joyned in office with them: first, not communicating in their sins: Secondly, shewing them good example: Thirdly, knowing how to answer euery man, *Col.* 4.5,6.

Thirdly, it argueth grace, first, that want of grace is so seene in you, that *in* you, that is in your *flesh*, *dwelleth no good thing*. It is noted of Laodicea, that shee said shee *needed nothing*. Secondly, that you make humble complaint and mourning from that sense. Thirdly, that you haue a desire setled & earnest with such mourning, to haue the want supplyed. Fourthly, that you vse Gods meanes with attending vpon him for this supply, with indeauour to haue the meanes with the fruit, to which they are appointed. Fiftly, that you hope that so it shall bee at length to the satisfying of the soule: for first they are blessed that are *poore in spirit*, *Signes of grace.*

(that is) who being tamed with pouerty and other calamities, or touched with ſenſe of their ſinnes, and that their nature is deſtitute of that right righteouſnes wherwith God is pleaſed, ſenſible of extreme want therein, remouing pride, they doe ſubmit themſelues to God, and depend wholly vpon his mercy. Secondly, ſo are they bleſſed that *mourne*, that is, who being ſenſible of calamity from Gods hand, and of the want of righteouſneſſe, doe bemoane themſelues, and bewayle their wants, *Ier.* 31. 18, 19. Thirdly, and they likewiſe are bleſſed which *hunger and thirſt for righteouſneſſe*, both that which is of faith imputed, and new obedience by the ſpirit: whoſe minds, troubled with doubts of Gods fauour, with infirmity of faith, imperfection of obedience, and languiſhing faintneſſe in fight againſt ſinne, yet conſtantly deſire more ſenſe of righteouſnes imputed, and infuſed, they ſhall bee ſatisfied, their faith ſhall be confirmed,

med, and other gifts of the ſpirit increaſed in them; the *heauenly Father will giue the holy Spirit to them that deſire him:* and to them that *thirſt, to drinke of the well of the water of life freely.* *Luke* 11.13 *Reuel.* 21.6.

Godly men in the ſpirit by faith *wayte for the hope of righteouſneſſe,* *Gal.* 5.5. for the full reuelation of their imputed righteouſneſſe, and the effect of it, Their ſanctification: they would feele righteouſneſſe in this life as they feele ſinne, but that is not giuen, onely there is giuen faith to obtaine it once, and therby they wayte and attend for it with great deſire. In the meane time when the affections of the fleſh do rage, they (by the ſpirit) do wraſtle againſt the ſame, with hope of final and full victory, and the vſe of the meanes (with ſtudy to profit, and indeauour that they may bee with power) proſpers vnto increaſe of grace. It is a great part of the happines of the elect whō God cauſeth to come to him, that they ſhall bee ſa- 1 *Pet.* 2.2,3. *Cant.* 2.4. *and* 4.16. *and* 5.1. 1 *Pet.* 2.2,3.

satisfied *heere with the good of his house, his holy Temple, Psal.*65.4. Such sense of wants with desire and indeauour for supply, comes first from spiritual sight discerning
*Phil.*3.9.10 the worke of grace vnto a high valuation of it. Secondly, from spirituall taste of the Lords graciousnesse. Thirdly, from holinesse of
1 *Pet.*2.3. will inclining the spirituall part to holy things, *Rom* 8.5. for to seeke Gods kingdome and his righteousnesse with chiefe desire and indeauour, distinguisheth a Christian from an Heathen, though true
*Math.*6.31. godlinesse hath promise euen of this life.

Meanes of growth in grace. That you may growe in grace, first, be diligent in mortifying sin, and purging out corruption, God will be with you vnto more fruit:
John 15.2. this is his husbandry to *purge* the fruitfull branches, that they may *bring forth more fruit.*

Secondly, be much in exercise of the gifts you haue receiued, sincerely seeking therein your Lords ad-

aduantage: In what measure you mete, it shalbe measured vnto you: to you that heare (with fruit) shall *more be giuen.* He that gayned ten pounds with his Lords pound, had the pound of the vnprofitable seruant giuen him, for *to him that hath* (with vse for his Lord) *shall bee giuen.* If you practise by loue to Christ, the knowledge that you haue of his word, you shall haue further testimony of his loue in his comming to you with new accesse of grace, and dwelling with you to confirme you in perpetuall confidence of his fauour.

Mark 4.24.

Luke 19. 24,26.

Iohn 14 23.

Thirdly, that you may grow in grace, bee putting on still humblenesse of minde, giuing the glory of all good things in you, or done by you, vnto God alone, bewayling your owne defects, not trusting in your gifts, but in the help of God, not despising nor hindring others in the vse of their gifts, giuing place & honour to them: for *God giueth grace to the humble,* 1 *Pet.*

Fourth-

Ephes. 3.19. Fourthly, with constant vse of all Gods ordinances, bee much in prayer to him that giueth the increase, extending your desire to *bee filled with all the fulnesse of God*, that hee would *fulfill in you all the good pleasure of his goodnesse, hee is able to make all grace abound toward you, to doe abundantly aboue all that we aske or thinke:* and as *he is Lord ouer all, he is rich vnto all that call vpon him:* the fountaine is aboue our thirst, he giueth to all men liberally, and vpbraideth not, *Iames.* 1.5. the desires of the righteous shal be granted, *Prou.* 10.24.

2 *Thes.* 1.11

2 *Cor.* 9.8.
Ephes. 3.20.
Rom. 10.12

Obiection. 10.

I haue prayed as I am able, and sought the Lord in his ordinances, yet I finde not Gods answer to my comfort, which makes me call my right in God into question, and feare my case.

Answere.

Wee must continue in prayer.

First, it is needfull to continue in prayer, hauing entred a lawfull suit with

with God, not to giue it ouer till we obtaine: as the parable of the widow following the *vniuſt Iudge* teacheth vs, *Luke.*18.1, *&c.* So *Dauid* profeſſeth to follow his requeſt, *Pſalm.*27.4. and not to deſiſt till it be granted. God hath reſerued ſomething to prayer, which he will not otherwiſe giue, *Pſal.*106. 23. hee *Was minded to deſtroy them, had not Moſes his choſen ſtood in the breach before him* to turne away his wrath: It is ſaid hee ſought for a man among his people that ſhould make vp the hedge, & ſtand in the gap before him for the land, that he ſhould not deſtroy it. When he promiſed great bleſſings, he added, *I will yet for this be ſought of the houſe of Iſrael*, to peforme it vnto them, *Ezech.*36.36,37. *Ye haue not, becauſe yee aske not*, ſaith the Apoſtle, *Iam.* 4.2. Our ſlackneſſe to prayer till wee be excited is to be conſidered. *Ezek.*22.30. *Ionas* muſt be awaked to call vpon his God: Chriſts diſciples muſt be awaked to prayer, *Math.*26.41. *Ionah* 1.6.

and

1 Ioh 6.14. & called vpon to aske in his name, that they may receiue. Afflictions are therefore ſent ſometime, and it is a great bleſſing with them, that wee cry *out of the deepe* more earneſtly, *Pſalm.* 130.1. *Eſay* 26.17. *Hoſ.*5.15. when they are as ſayles to the ſhip, and wind to the ſayles.

It ſhould hold vs to pray, that wee haue ſuch a Mediatour to preſent our prayers, *Heb.*4.15,16. and 10.19,22.

God is knowne by *hearing prayers*, *Pſal.*65.2. It is his praiſe compared with the Idoles of the Heathen, that hee ſaith not in vaine to the houſe of *Iacob*, *Seeke yee me*: when they that ſet vp the wood of their Idoll, pray vnto a god that cannot ſaue them, *Eſay* 45.19.20. *Manaſſeh* by his prayer after his worſhipping of Idols, vnderſtood by Gods anſwer, that *the Lord was God*, 2. *Chron.*33.15. and Iſrael *halting betweene two opinions*, whether they ſhould hold Baal or the Lord for God, by Gods anſwere vpon the

the prayer of *Elias* by fire, were conuinced, and confirmed, and cryed, *The Lord is God*, 1. *King.* 18. 37, 39. and as he is distinguished from idols by this, so Gods seruants are confirmed in their faith of Gods fauour towards them by his receiuing and answering their prayers, and so increase in loue of him, and call their soules to rest: as *Dauid*, *Iehoshaphat*, and all Iudah, hauing fasted and prayed before the Lord, they receiued answere of their prayer, that the Lord would bee with them against their enemies, and rested with such assurance of the promise before they saw it in the effect, that in thankfulnesse they bowed downe before the Lord, worshipping him, 2. *Chron.* 20. 17, 18, 19. *Psal.* 60. 18, 19, 10. *Psal.* 116. 1, 2, 7.

The example of one man heard in his prayer, addes to the hope of other godly men, that they shal not *seeke the Lord in vaine*, who said not in vaine to the seed of *Iacob, Seeke yee mee.* *Psal.* 32. 6. & 34. 4, 5, 6. *Esay* 45. 19.

Se-

Secondly, as the Spirit makes requests which we cannot expresse, wee scarce feele them, or know what our hearts meane, but *he that searcheth the hearts, knoweth the meaning of the spirit*: so may hee giue answer, whereto through anguish of spirit wee little attend, as the Israelites to the message of their deliuerance by *Moses*, *Exodus* 6.9.

Thirdly, though God answereth the prayers of some of his seruants before they pray, while it is onely in their purpose, perceiuing that they will aske, *Psalm.* 32.5. some while they are speaking, *Dan.* 9.21. and other vpon the ending of their prayers, *Acts* 4.31. yet hee holds some longer: sometimes many yeeres in suspence, yet answeres when his glory shines most in the grant, as in *Zachary*, his sonne was the fruit of his prayer, when his body and *Elizabeths* were for nature past such fruit.

Esay 65.24.

Luke 1.13.

The Lord is pleased to declare him-

himselfe to take notice of men praying, hee sent Angels to that purpose, to tell them of his receiuing their prayers, as to *Daniel*, *Dan. 9.21.* *Zachary*, and *Cornelius*: he sent *Ananias* to *Paul*: a Leuite vpon who his Spirit was, to *Iehoshaphat*: *Isaiah* to *Hezekiah*, with respect to their prayers, *Acts 9.11. 2. Chron. 20.14, 15. Esay 37.21, 22.* that which hee then did outwardly by Angels and men, he will in his time doe by inward testimony of his Spirit to make it known to vs, that our desires are before him, that he heares vs.

Luke 1.13. *Acts 10.4.*

Why God deferres to grant our prayers.

He doth not alwayes deny where hee deferres his answer, his deferring is for a fit time: first, for our humbling, as when *Moses* prayed to haue *Miriam* healed presently, *O God, I beseech thee heale her now*; he is answered, that shee must for humbling, & the peoples warning, suffer seuen dayes shame, which he shewes to bee meet by comparison of the lesse, if her father had spit in her *Numb 12. 13, 14.*

her face, should shee not bee asha-
med seuen dayes; when we are not
low enough for God to exalt vs, he
deferres to answer, as in the exam-
ple of *Manasseh*, who *humbled him-
selfe greatly, and prayed, and God was
entreated of him, and heard his pray-
er*, 2. *Chron.* 33. 12, 13.

Deut. 8. 2. Secondly, God deferres to grant
our prayers, to proue vs whether
wee will hold fast the promise, and
continue with him in obeying his
will. Wicked men will *not attend
long*, 2. *Kin.* 6. 33. though at the first
they shew a little humiliation, yet
it is without humility, and they
Mal. 3. 14. leaue praying, and fall to murmu-
ring and quarrelling with God in
stout words. Godly men are some-
times troubled at Gods deferring
to heare their prayers, when they
be voluntary, daily & earnest ther-
in, they feele not that they are for-
cible, they perceiue not their fruit,
Psalm. 80. 4. *How long wilt thou bee
angry at the prayer of thy people*,
Lam. 3. 8. also when *I cry and shout*,
he

hee shuts out my prayer: hee heares them so, as that hee will suspend their minds a long time it may bee, to examine their faith & patience, Though faith seeme for a time to bee ouerwhelmed, yet it recouers and holds the promise, *I said in my haste, I am cast out of thy sight*, in the trouble of my spirit I did vnaduisedly thinke in my heart that thou madest no more account of mee, then of one out of thy fauour: *Yet thou hear dest the voyce of my prayer, when I cryed vnto thee*; as if he had sayd, there remained in mee a serious affection vnto prayer, and thou didst heare me. The spirit vpholds the soule in the strife against the flesh, maintaines the desire that the spirit hath wrought, and makes the beleeuer to shew himselfe an vnwearied Champion, and the victory of faith doth recompense the deferring of the desire, as in the woman of Syrophœnissa, who striuing with three great lets, (first, silence, *Iesus answered not a word*; *Math.* 15. 23 24, 26. second-

fecondly, particularity, *I am not ſent*
Verſ. 28. *but to the loſt ſheepe of the houſe of Iſ-*
rael, none of which thou art; thirdly, vnworthineſſe, ſhee was called *a dogge*, vnmeet for *the children bread*: yet ſhee held her faith vnto her great praiſe, and obtained her deſire, to her great comfort.

Iacob was deferred, yet would he not ceaſe his wreſtling, till hee had
Gene 32.26 the bleſſing, (*there God ſpake with vs*) ſo will God bleſſe vs as his po-
Hoſ. 12. 4. ſterity, if we walke in the ſteps of his faith, and fight ſtrongly againſt all temptations: In all ſtrife with Satan, the world, (yea with God himſelfe,) he was carefull to ouercome, and he obtained; ſo ſhall wee *if wee faint not*, but vſe like faith and conſtancy in our ſtriuing with God in prayer. God who requires vnweariedneſſe, and will heare his
Luke 18.7. *elect crying day and night*; (in ſtead of preſent anſwere) doeth glorifie himſelfe by his ſupporting grace, which ſhall be ſufficient for them, 2. *Cor.* 12.8,9.

Third-

Thirdly, God by deferring vs, would haue vs passe through all his meanes, priuate and publike, vnto which hee reserues the resolution of our doubts, & the sensible comfort of his presence, and by deferring to heare and grant our prayers, hee fits vs vnto a due estimation of his gift, and of care to hold that fast, which we came so hardly by, *Psa.* 73. 16, 17. *Cant.* 3. 1, 2, 3, 4. *I tooke hold of him, and left him not till I brought him vnto my mothers house, into the chamber of her that conceiued me.*

Fourthly, God hath put to euery worke a conuenient time in which it is beautifull; of which we are no fit iudges: Our Sauiour said to his mother, putting him in mind of the want of wine at the wedding, *mine houre is not yet come.* Different measures of grace he reserues to diuers times; as Christ said to *Peter, Thou canst not follow me now: but thou shalt follow me afterward.* He giueth sanctifying grace at one time, and endues

Eccles. 3. 11

Iohn 2. 4.

Iohn 3. 36.

Luke 24. 49

dues them at another time with *power from aboue, Act.* 1. 8.

Fiftly, ſometimes wee aske and
Iames 4. 3. haue not, becauſe *Wee aske amiſſe*, and we aske amiſſe, firſt, either in the matter of our prayer, becauſe we aske things not meet, as *Iames* and *Iohn* from ignorance, and euill
Mat. 20. 22. affection: for *Wee know not what to aske as we ought, Rom.* 8. 26. or ſecondly, in the manner of our praying, for wee aske not with faith to obtaine, and therefore wee ſpeed not in our ſuits, *Iam.* 1. 6, 7. and we ſpeed not, either becauſe wee beleeue not that wee ſhall receiue, (which is the rule for praying giuen vs of Chriſt, *Mark.* 11. 24.) or becauſe wee joyne not indeauour with our praying; As wee muſt pray in temptation, that wee may ſtand in the euill day: ſo wee muſt
Epheſ. 6. 11. *put on the whole armour of God.* We are commanded to *pray in the holy Ghoſt*; but withall to *build vp our ſelues in our moſt holy faith, and to keepe our ſelues in the loue of God*, and

looke

looke for the *mercy of our Lord Ie-* Iude v. 20.
sus Christ vnto eternal life. Or third-
ly, wee aske amisse in the end wee Iam. 4. 3.
propound.

Fourthly, it ought to comfort vs, that we haue the grace of prayer, though our desired answere appeare not. For first, to bee enabled to pray, is a signe of a gracious estate, the Spirit of grace is giuen where the *spirit of supplication* is Zach. 12. 10
powred out vpon any from Gods fauour, and in his grace. The spirit of prayer is the *spirit of adoption*, who *makes requests for the Saints*, & that by sanctifying their spirits, and moouing them with effectuall operation to aske of God good things as of their Father, *Rom.* 8. 15 27. Secondly, such prayer, (as a good worke) furthers our account in the day of Christ, how secret soeuer it be, yet it shall bee *openly rewarded*, *Math.* 6. 6. Thirdly, the grace of prayer assures vs of the granting of our petitions, (such as are according to Gods will;) When

we pray for things needful to eternall life, and whereby God is glori-
1 Ioh. 5.15. fied, *if wee know that hee heareth vs whatsoeuer we aske:* If we discerne that he listneth to our prayers, and giueth eare to them, that he receiueth them, and shuts them not out, (which we may know, when wee know that wee pray by his Spirit) then wee know that wee haue the petitions (either in possession or in hope) which wee haue desired of him; and therefore (continuing to pray) wee may wayt with quiet minds; seeing our praiers come frō him, and hee cannot mislike them, when they returne to him, as the birth of his own spirit, for he cannot frustrate his own inspirations. God will accept of no other language in praier, but that which his spirit teacheth and prompteth, that so our *voyce may be heard aboue.* As in all worship of God, priuate or publike, he seekes such to worship
Iohn 4.23. him, as worship in spirit & truth, *Iohn.* 4.23. (that is) in their spirit sanctified

ctified and gouerned by his, so that prayer is alwayes needfull, and specially in our praying, *The grace of our Lord Iesus Christ bee with your spirit. The Lord Iesus Christ be with thy spirit*, for then are we sure of acceptation, when God hath prepared a seat for his grace in our minds and hearts. *Gal.6.28.*

Obiection. 11.

Oh but my prayers (I doubt) are not good, in respect first of distractions, and secondly, of inability to vary matter, and therfore are such, as I feare are not (as *Iob* saith of his) *pure*. *Iob 16.17.*

Answer.

First, touching distraction in praier, I say, first, that the holy Spirit assists no man in this life in any good work fully, so as to free him or his action wholly from mixture of sin: *When we would doe good, euill is present with vs:* For seeing our lusts are but in part mortified, therfore do they draw our thoughts to attend vpon them euen in prayer, *Rom.7.21.*

and distract our attention and affection from the things we pray for, that wee cannot hold our hearts in a meet elevation to God. Besides, Satan taking aduantage of our carnality, will hinder vs what hee can in a work so much against his kingdome: If he cannot make vs lightly esteeme it, he will doe what hee can to interrupt vs in it, to diuide the powers of the soule by vncomly motions, and impertinent cogitations, so to slack the earnestnesse of our affection. Moreouer, wee are apt to be tyed to things by our senses. Now diuine things being so farre remoued from earthy, therefore can wee not without much watching and trauell of soule stay our spirits long vpon them.

Secondly, few or none destitute of the spirit of supplication do discerne their want heerein, and bewayle it, the same spirit which makes vs see our infirmities with dislike and hatred, mooues vs earnestly to desire of God to be freed from

frō them, which is hearty prayer.

Thirdly, the defects of prayer shall neuer condemne vs, if vve bee heartily displeased with our selues for the same, & struggle and striue against them, though the sinne deserue condemnation, yet it is not imputed.

Fourthly, a godly man hauing much of the *flesh* in him, is sometimes onely sensible of the operation of it, when yet the *spirituall part is willing to* doe the vvorke according to God. Gods breathing in vs is at his liberty, and no more to be let, then the vvinde: sometime vvee feele motion, but knovv not whence it comes, because wee suspect the flesh. *Matth.* 26. 41

There be helpes to know when it is of God that we pray.

First, when we draw neere with a *true heart*, *Hebr.* 10. 12. and a true heart is an heart truely giuen to God, vprightly propounding Gods seruice in prayer, and labouring with strife of heart to worship *How wee may know God stirres vs vp to pray.*

him with our faith, truſt, hope, reuerence, humility of heart, bewayling our vvant herein.

Secondly, when at other times in our ordinary courſe of life vvee are held with conſcience and loue, to doe Gods will, for his *Spirit makes requeſts for the Saints* onely, and for all them, *Rom.* 8.27. *If any regard wickedneſſe in his heart, the Lord will not heare him:* hee prayes not by the Spirit. God heares and ſo approues their prayers that *worſhip him, and doe his will, Iohn* 9.31. *We know that what we aske we receiue of him, when we keepe his Commandements, and doe thoſe things that are pleaſing in his ſight,* 1. *Ioh.* 3.22. That prayer which is out of a good conſcience (with ſtrife to goe forward in our duetie to God and man, and wherein our aime is to the marke) is pure in Gods account; it is of his Spirit, who makes requeſts for the Saints, though we fall far ſhort therein of our dutie.

Pſal. 66.18, 19.

Thirdly, vvhen we are brought into

into Gods presence with loue and desire, (our praier not being meerly forced by necessity, but being an effect of our filiall affection to God our Father) that prayer is of God, who inspireth the weakest motion of faith, who teacheth to pray, in prayer holds vs as by the armes, and strengthens vs in the duetie. Such as submit themselues to the Commandement, with pleasure in it; as that in generall they can truely say, *Psal.* 40.8. *I am content to doe thy good will, yea thy Law is within my heart:* Such are assisted by God in prayer, and stirred vp thereunto.

Fourthly, When wee can deny our owne wills, and are carefull to vnderstand Gods will, when we are content in our hearts that his bee done, whatsoeuer be denyed to vs of that wee doe desire: and when wee are willing, that the creature be for the Creatour, who hath made all things for himselfe, (*for his wills sake they are and were*

Mat. 26.39. *Iohn* 12.27, 28.

Prou. 16.4.

created. Reuela. 4. 11. and that his Name may bee ſanctified and glorified in all that vvee are taught to pray for, (things, or perſons) though wee be not profited thereby, acknowledging the *authoritie, the power and the glory to be his, Math.* 6. 13. when we in our prayers truly ſeeke his glory, then wee pray by the Spirit.

Fiftly, Wee pray in the Spirit, vvhen wee ſeeke chiefly and principally ſpirituall things. For vvee haue promiſe, if vvee deſire the *Holy Ghoſt*, that our *heauenly Father will giue him vnto vs*; And yet for all this, vvee may aske ſome meaſure of grace, which God reſerues to another vvorld to giue vs, and not ſpeed; and vvee may aske ſome thing, without vvhich wee may bee ſaued, as namely, the joyfull feeling of grace and fauour vvith God, for God is glorified by Faith, though vvee feele all contrary to that vvhich wee haue beleeued; Secondly, they are af-

Luke 11. 13.

Cautions.

ter

ter the Spirit that *minde the things of the Spirit*, *Rom.* 8. 5. Thirdly, It is of ſpirituall life in the firſt reſurrection, that vvee ſeeke and *affect not things on earth, but things in heauen.* *Coloſſ.* 3. 1, 2. *Reuel.* 20. 6.

Sixtly, Prayer is of God, when wee pray not onely for our ſelues, and ours, but for all that GOD hath commended to our loue, friends and enemies, which is a part of ſingularitie in righteouſneſſe, and a kinde of perfection wherein wee reſemble *our Father.* *Math.* 5. 44, 48.

Yet muſt wee keepe an order, preferring in our prayers Saints, as hauing a ſpecialtie in our loue, as the *family of God*, the *houſhold of faith*, *Galatians* 6. 10. *Epheſians* 6. 18. and perſons chiefe for Gods glory, by their place and power, 1. *Timothie.* 2. 2, 3. *Actes* 13. 3. 2. *Theſſ.* 3. 1. *Cautions.*

Seuenthly, Motions of prayer are from the Holy Ghoſt, when they are ſetled in our hearts, ſo we neither forſake them, nor change

them for others, knowing that they bee after the will of God, as *Dauid, One thing haue I desired of the Lord, which I will require, that I may dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lord, &c.* when wee *pray and wayt, Psal.* 5.3. *Esa.* 26.8.9. *Psal.* 119.81, 82. *My soule fainteth for thy saluation, yet I wayt on thy word:* that is an action of faith, and an effect of spirituall life, looking for the promise, though it tarry long.

Eightly, Christians pray in the Spirit, when they call vpon God *at all times,* and vpon any occasion; hypocrites destitute of the Spirit, will not doe so, *Iob* 27.10. though an hypocrite doeth now and then make countenance to pray, yet it is without examining his heart: besides, hee proceedes not constantly, and after one continuall rate: for when God deferres his helpe, and when griefes and vexations increase, hee fretteth and medleth no

no more with calling vpō God, but grunteth against him, because he handles him not after his owne minde; and indeed hauing so often prouoked God with dissimulations, how can hee erect himselfe to rest vpon him, and seeke him; being faithlesse, hee cannot vndergo the strife in Prayer, much lesse continue long in it, as the spirituall man doth.

By these signes it is not hard to make the opposition betweene naturall and spirituall motions in Prayer.

Secondly, for abilitie to vary the matter of our Prayer: First, our Sauiour giueth vs example when we pray for the same things to make no scruple about varying words, *Math.* 26. 44. *Hee prayed the third time, saying the same words.* The businesse of Prayer is more dispatched by sighes then speeches, and the substance of it is the desire of the heart: God is not delighted with variety of words, but in fer-

feruencie of ſpirit; Deſires and groanes of the heart (being after his will) are acceptable to God, whether wee can expreſſe them in words or no: as in ſinging, the melody that doth pleaſe him is *that in the heart, Ephe.* 5.19. with earnest affection.

Rom. 8.26. *& 12.11. Iam.* 5.16.

Secondly, formes of *Wholeſome Words* are profitable, when they are gathered out of the Scriptures of the Prophets and Apoſtles, and be according to the inſpired word, wherein the matter of our requeſts is contained either expreſly, or by juſt collection. Inuention, memory, and affection may be helped by theſe meanes: Though Prayer bee a ſpirituall worke, proceeding from faith which is a ſpirituall gift, yet it admits means and outward helpes for direction, memory, quickning, &c.

Thirdly, if all formes of prayer deuiſed by men were vnlawfull any way (as limiting the Spirit) then the formes preſcribed by God

God might not bee vſed for prayers, and then it would follow that the godly Kings appointing the prayſing of God in ſet formes as they were in the Pſalmes, both in ſome ordinary and extraordinary occaſions, ſhould haue bin blamed, as *Dauid*, 1 *Chro.* 16. 7, 8. and *Iehoſhaphat*, 2 *Chron.* 29. 21. and *Hezekiah*, who commaunded *the Leuites to praiſe the Lord in the words of Dauid and Aſaph the Seer*, 2 *Chron.* 29. 30.

Fourthly, we are commanded to ſing to the Lord, *Pſalmes and Hymnes, and ſpirituall Songs*, Firſt, ſuch as be from the holy Spirit, as all the Pſalmes in the holy Scriptures, Secondly, that they bee of ſpirituall things, and Thirdly, bee compoſed in words of the holy Spirit: Fourthly, to Gods glory and the edification of men. *Coloſ* 3. 6.

Fiftly, he that ioyneth in prayer with another either Miniſter or priuate Chriſtian, is ſtinted in his ſpirit; for, for that time hee

is

is limited to the matter which is prayed for by his mouth, yet hee prayeth wel, if he obserue the rules of prayer, namely and chiefly these three, First, if he aske of God alone, Secondly, through the only mediation of his Sonne, and Thirdly, for no matters but such as he hath promised to giue; Hee that prayeth after a written forme, though for the time he stint himself to the matter which he reades or heares, yet may he pray well, being informed therby of things to be prayed for, which possibly hee might otherwise not haue thought of; and the Spirit of God working instantly with his apprehension, true feeling of the want of the thing praied for, and desire of obseruing it, with faith and hope.

Sixtly, as your necessities and occasions to pray are diuers and as God reuealeth other matters that are to be prayed for; so will he inable you to make knowne your requests therein in such measure as he

he will accept, If you cannot vtter your mind in well couched words, (so it be from a broken heart,) God will easily know your meaning, though it bee deliuered in broken language, if you but looke to him: As a sicke child that cannot expres his desire, yet if with a wishfull eye he follow his father hee is willing to satisfie him if he knew what he desired, or were able: So your Father which is heauenly, and both knowes your desire, and is allsufficient to satisfie you, will bee ready to giue the good which you want, if you looke vnto him.

Seuenthly, this ability to pray according to our necessities, may be in a man, like the money which he hath about him, but he knowes not of it till necessity makes him search, and then he findes it with gladnesse. It is good to meditate of matter needfull, before wee pray, and to lift vp our heart to God, to teach vs to aske what wee ought, who know *not of our selues:* and *Rom. 8.* when

when wee haue prayed, to desire him to giue further what hee knowes we should haue asked.

Obiection. 12.

I find my selfe so affected to the world: First, in care for present things; Secondly, in contentment in the hauing of them; thirdly, in the feare of man; Fourthly, in want of desire to bee with Christ, that I feare I haue no spirituall life.

Answer.

First, touching care of worldly things, I must say, First, that indeed effectuall calling is a selection of men *out of the world*, to bee vnto Christ and of his kingdome: they that are so called, are said *not to bee of the world*, *Iohn* 17. 14. but *giuen to Christ out of the world*, verse 6. *deliuered from this present euill world*, *Gal.* 1. 4. *bought from the earth and from men, to bee the first fruits to God and to the Lambe*, *Reue.* 14. 3, 4. yea they are said to bee *crucified to the world, and the world to them*, *Gal.* 6. 14. and *dead* touching the old nature

Iohn 15. 19.

Coloss 3. 3.

nature (which seekes after transitory things) also they haue another spirit then the spirit of the world, by which they haue another life then naturall, in so much as both their mindes are opened to know the things which are giuen them of God, touching the world to come, (which is put in subiection to Christ,) and also they choose, tend vnto, and (by the Spirits gouerning of their renewed will, with bent purpose and course) they follow things aboue, hauing left this world in preparation of heart, at least.

Secondly, there is a care of diffidence and distrust; which (in some degree) is found with true grace, though grace be but weake, *Mat.* 6. 30. *Luke* 12. 28.

Thirdly, there is a care of diligence and prouidence, which is by the grace of God, and required as a duty, euen where it may cause some distraction from more full attendance on the things of God:

as

as in mariage it is a difference of single and maried estates, the *vnmaried cares for the things of the Lord, and to please him, and to be holy in body and spirit*; the maried care, and with intentiueneſſe of mind apply themselues about the things of the world, to please one another, to approue themselues, and make themselues manifest in each others conscience cõcerning their faithfulnes in the couenant mutuall betweene them, 1 *Corin.* 7. 32, 33, 34. *The things of this world, and pleasing one another*, are not to bee taken in the euill part, as if Maried persons did, and ought to please one another in euill things, but they are to be vnderstood of pleasing one another in lawful and necessary things for the vse of a ciuill life, which belongs to them of duty: In *pleasing*, they are to serue not the euill affections one of another, but by communication of their wills & offices according to the commandement of the Lord to further their mutuall com-

fort

fort and contentment.

Neither doth life, preferre the ſingle as more holy in it ſelfe, but the text in, 1. *Cor.* 7. 32, 33, 34. onely ſhewes that it is more free from diſtractions, hauing fewer occaſions to withdraw from the ſeruice of God, eſpecially in the time of perſecution; Neither doth the text prooue, that it doth alwaies fall out ſo in all ſingle perſons, but that it is a commoditie of their ſingle eſtate if they vſe it, Perſons maried alſo by Gods grace may ſo ouercome their lets, as that they ſhall be furtherances of their reward, hauing outwreſtled their temptations.

They are to *prouide for their owne*, 1 *Tim.* 5. 4. 8. *Fathers are to lay vp for their children*, 2 *Cor.* 12. 14. It is ſaid of a good man he ſhall *giue inheritance to childrens children*, *Pro.* 13. 22. wherein God requires, Firſt forecaſting to finde out the beſt wayes or to take the fitteſt opportunities of thriuing by little and

Rules of prouidence in worldly things.

and little to aduantage and mend the eſtate, *Prou.* 21. 5.

Secondly, heeding and looking to (and looking to by the maſter himſelfe) the things that are vnder his hand, though he haue carefull ſeruants, *Pro.* 27. 23. his owne eye muſt *behold the ſtate of his flock*, both becauſe of changes that fall out in theſe things, and to haue ſufficient for ſuſtenance for the family, and if it will riſe, *to purchaſe a field*, to adde more to the ſtate, *Pro.* 27. 23. 27. to lay vp for poſterity.

Thirdly, Diſcretion in ordering affaires: It is ſaid of the good man that is merciſull and lendeth, that *Pſal.* 112. 5. he *will meaſure his affaires by iudgement*, aduiſedly conſidering his duty to his family, and to ſtrangers, deciding and defining things; for perſons, place and time, and giuing place to neceſſaries before delights and ornaments: *Prou.* 24. 27. *Prepare thy worke without, and make ready thy things in the field, and after build thine houſe*: which prouerbe

tea-

teacheth vs to proceed orderly in our affaires, as Bees get hony, and bring it into their hiues, and after they make their seates and honey combes. It is true that prouident care is to get a house wherein to put our head: but hee speakes also of adorning the house, for which there must be first prouision without for the necessities of it, This is a gift of God to *such as are good before him*: hee giues to them wisedome whereby to gather, and knowledge to vse, and ioy in the vse of things for this life, *Eccles.* 2. 27. it is an euill of indiscretion that it wasts a man, *Prou.* 13. 23. and 21. 20.

But in this care of prouidence and diligence wee must vse some cautions.

Cautions in and about worldly prouidence.

First, It is to be *without couetousnesse*: wee haue diuers warnings against such inordinate desire of hauing more still, which is noted by trauelling too much to bee rich, casting a mans eye vpon *that which* *Heb.* 13 5.

is

is nothing, *Pro.* 23. 4. 5. to ouer-toile the body, and to torment and diuide the minde by a greedy desire of more, by *hasting to bee rich*, *Pro.* 28. 20. by a *will to be rich*, and by *desire of mony*, 1 *Tim.* 6. 9. 10. not satisfied (as the sucking of the horsleach with insatiable desire, though shee draw in aboue the capablenes of her belly,) *sparing more then is meet*, *Prou.* 11. 24. carking with pensiue thoughts about necessaries for time to come, hanging in suspense, with doubtfull and wauering minds, *Luke* 12. 29. inclining them this time this way, another that way, while they depend on humane helpes. This sinne of couetousnesse is either open, or couered vnder some faire pretence, against which the Apostle protesteth: In some it reignes, in some it preuailes, but commands not, it intrudes but is complained of: godly Christians are called vpon to *mortifie this sinne*, to shew that though they haue that in them of which

Prou. 30.

1 *Thess.* 2. 5.

Coloss 3.

which this ſinne ſhall dye, yet is not vtterly dead. Among the helps againſt it, are the meditation, firſt, of the Commandement, *Thou ſhalt not* Luke. 12.15. *couet any thing that is thy Neighbours: beware of couetouſneſſe: let* Heb. 13.5. *your conuerſation bee without couetouſneſſe*; Secondly, of Gods anger againſt it, *Eſay* 57.17. *Eze.* 22.13. Thirdly, the euills that come of it, 1 *Tim.* 6.9. Fourthly, labour for the grace of *contentment with preſent* Luke 3.14. *things*, 1 *Tim.* 6.8. *Heb.* 13.5. for we *came naked into this world*, *Iob* 1.21. and brought nothing with vs; what we haue, wee haue receiued of God, & that of his free gift for wee deſerued nothing of that we haue, and therefore wee ought to bee content with Gods allowance, for he ſeeth what is fit for vs, he is onely good, and onely wiſe, he knowes what we need, and hee is willing to giue vs whatſoeuer is good for vs, and hee is *ſufficient to make all grace abound towards vs* vnto ſufficiency in all things. This con-

contentment is to bee considered, First, in respect of a mans minde which is at rest and cheerefull, whether hee abound or want, and with an euen rate followes godlinesse, and serues the Lord, howeuer it fare with him in worldly things, for Godlinesse supplies him with quietnesse of mind, with hope in God, with whom hee is satisfied as his portion, *Psa.* 16. 5, 6. finding in him a fountaine of all good things, to his full happinesse, without addition from any creature heauenly or earthly, *Psal.* 73. 25, 26. and this is that contentment which is in the sufficiency of things in that measure which the Lord giues vs, for we acquaint our soules to find sufficiency not in the abundance of things, but in the Lords will, whose powerfull prouidence wisely ordereth & sweetly disposeth all actions, euents, and estates, whose gracious promise is not to *leaue vs nor forsake vs, Heb.* 13. 6. who hath commanded vs *to*

Lam 3. 14.

cast

cast all our care vpon him, for he cares for vs, and counts it to appertaine to him, 1 *Pet.* 5. 7 and whose *pleasure it is to giue vs the kingdome*, *Luke* 12. 32. and no marueil, for hauing giuen vs *his Son, how should hee not giue vs all things with him also*, *Rom.* 8.

Secondly, the heart must bee watched ouer that it be not weighed downe with such care of worldly things, but bee kept vp in a due height towards God and to things aboue, and still be wound vp as wee find it going downe, The cares of this World must not onely *not choake the Word*, but also they must not bee suffered to hinder the growth of it in vs. *Heb.* 12. 1.

Thirdly, Earthly imployment must be seasonable, and not shut out spirituall opportunities, so much time must bee spared for spirituall exercise, as will serue to keepe the heart with God, that it waxe not worldly. *Luke* 14. 18, 19, 20.

Fourthly, our earthly imploy-

ment must not be *seruice of worldly lusts*, (which the Gospell hath taught vs to *deny*, *Tit.* 2. 12.) but our seruice to God in our place and personall calling, wherein hee requires our diligence for right ends, as First, to eate *our owne bread*, our hands *ministring to our necessity*, *that nothing bee lacking to vs*, *Act.* 20. 34. 1 *Thess.* 4. 11. Secondly, to haue *to minister to them that want*. Thirdly, to *ease the Church* of vnnecessary charge, wee ministring to our kindred. Fourthly, To *honour the Lord with our substance*, making our grace shine forth in good workes, (*the riches of a wise man are his crowne*,) for by the good which they inable him vnto, God is glorified for him, his profession adorned, his wisedome more esteemed, so *Wisedome is good with an inheritance*.) Though Wisedome separate from Riches *giueth life to the possessors thereof*, yet riches ioyned with Wisedome they are of great vse to make

2 *Thes.* 3 12

Eph. 4. 28.

1 *Tim.* 5. 16

Prou. 3. 9.

Pro. 14. 24.

Eccles. 7. 13. 14.

friend

friends for another world, and to *lay vp treasures* which none can take from vs. *Iobs* riches made his, and *Salomons* his wisedome to be more manifest in great workes. Luke 16.9. & 18.22.

Secondly, touching contentment in worldly things it is not vnlawfull, yea it is commanded that wee reioyce in all the good things which the Lord hath giuen to vs and our household; and wee must taste him sweet and gracious in his blessings, as by certaine experiments of his goodnesse; for *hee giues vs abundantly all things*, (not to lay vp) but *to enioy*: wee are to let our soules see the good of our labour, and delight them with the profit thereof, which commeth of God, *Eccles.* 2. 24. *For he fills our hearts with food*, not onely for necessity, but vnto gladnesse, wherby we should acknowledge and serue him: Wee may lawfully both see, and be affected with pleasure of the proper goodnesse of his creature, but yet with these Cautions. Deu. 16 11 Psal 34 8. 1 Tim. 6.17 Acts 14.17.

Cautions about Content in worldly things.

Deu. 28. 47 First, so we see God in his blessings and creatures, and by them be led to him, moued by the abundance which hee giues vs *to serue him with ioyfulnesse and a cheareful heart*, and to walke in the truth, setting his goodnesse before vs, *Psal.* 26. 3. and making this vse of our greatnesse, to doe nothing vnbeseeming them that receiue such good from the Lord: and to further our repentance, for our disobedience is aggrauated by Gods bounty to vs against which wee haue sinned.

Genes. 39. 9, 10.

2 *Sam.* 12. 7, 8, 9, 13.

Secondly, that wee dwell not in delight of the creature and in the abundance that we haue (*Iob* makes it a part of his righteousnesse that hee *reioyced not when his substance was great*, *Iob* 31. 25) but receiue them from Gods hand as some token that God hath vs in mind to doe greater things for vs, if wee would seeke for them (which shall be assured by these premises;) and be glad of such minding vs by

God,

God, who in these things begins to reward our study of seruing him; and to giue him thanks for encreasing his benefits after that sort; but it is sinne, to rest vpon these transitorie things as on our felicity, as if it were happinesse to bee rich, so as to bee moued therby to reioyce lesse in God, and in some measure to forget him. The fulnesse of this sinne, reioycing in great prouision for many yeres, is set before vs in the Parable of the rich man that called vpon his soule to reioyce for much laid vp for many yeares. *Luke* 12, 19. It is a great part of piety to know effectually how to *abound*, and to be exalted, so as to be the same in good estate, *Phil.* 4. 12, 13. *Deut.* 8. 11, 15.

Thirdly, that in knowledge and in sense of the feeling of earthly heights, and vncertainty of these changeable conditions, wee haue our mind composed (through habituall resolution) to depend on God vnto equability of affection

in all conditions: (*if riches increase not setting our hearts vpon them,*) becaus power belongs to God, and mercy to vse his power for our good; Nothing can doe vs good but with that power that is put forth of his mercy towards vs, the *name of the Lord is our strong tower,* whither wee runne to be exalted, not trusting in vncertaine riches, but in the liuing God, willing to leaue them in case of confession with ioy, for that wee haue Christ our true, certaine, and great gaine, and *count all but losse and dung,* that is separate from Christ, *Phil.* 3. 8.

Psal. 62. 11, 12.

Prou. 18. 10

Iob 31. 24.

Fourthly, that we be of like affection with others, reioycing with them that reioyce, and *remembring Iosephs affliction,* to the moderating of our pleasures, and the exercise of our loue and mercy.

Amos 6. 6.

Thirdly, touching feare of man, First, it is cleare that nature feares things hurtfull to it, and seekes the preseruation of it selfe, therefore *we desire to bee glorified liuing in the body,*

2 *Cor.* 5. 4.

body, not to bee vncloathed, to put off this body, but to bee cloathed vpon, that mortality might *bee swallowed vp of life*: and of *Peter* led to his death our Sauiour saith, *They shall lead thee whither thou wouldest not*, noting the naturall desire to auoid it, yet by the gift of the Spirit ouercame and suffered willingly for the truth: and it is a point of true wisedome to foresee euills, and to prouide against them by honest meanes. *Paul* vnderstanding that certaine men of the Iewes had *bound themselues by oath not to eate nor drinke till they had killed him*, he sent his sisters sonne to the chiefe Captaine and preuented it: so is the wisedome of the Serpent to bee joyned with simplicity of Doues. It is our Sauiours caueat, *Beware of men*, *Mat.* 10 16, 17.

Iohn 21.18.

Prou. 22 3.

Acts 23.27

Secondly, there is a feare of man which is due to men, to superiours from inferiours in their subiection, the seruant feareth his master, the sonne his father, the wife her hus-

band, the subiect his Prince; and the rule is, *Giue to all men their duty, feare to whom yee owe feare, Rom.* 13. 7. which must bee with sense of Gods image in their superiority, which they must reuerence; and conscience of their owne infirmity, to season obedience which requires feares, *Mal.* 1. 6. *Ephes.* 5. 33. and to preserue them from vndecent behauiour.

1 *Pet.* 3. 2.

Thirdly, there is a corrupt and inordinate feare, whereby men sin in not *sanctifying the Lord in their heart*, by considering his attributes to the end they may depend vpon his help, *making him our dread, and our feare*, and for no feare of any creature to sinne against him. In this feare of man there is a snare when it troubleth the mind aboue measure with dangers of this life, that hee dare not free his soule for the feare of man, he falls into sinne, and so is snared; as *Peter* denying his Master by this feare. This feare when it is full and occupieth the

Esay 8. 13.

Dan. 3. 16, 17.

Pro. 29. 25.

heart

heart wholly; is full of vnbeleefe, and of casting away confidence, (as in *Ahaz,*) and such as with full heart, wholly forsake Religion to saue their liues; I say such feare (if repentance be not giuen) will cast men into a fearefull *lake of fire burning with brimstone, which is the second death; whosoeuer will saue his life thus, shall loose it:* and if hee get the world, yet he loseth his soule. *Reu.* 21. 8. *Mat.* 16. 25

When feare is onely of infirmity and of weakenesse of faith, and preuailing of selfe loue, with some true loue to God, and his Commandement, yea with strife against it to glorifie God in resting on him, yet it brings many godly men to doe reproachfull things, which out of the temptation doe much afflict them to remember, this (though worthy of death) yet condemnes not; yet God reproues it as farre vnmeet for them that haue him to be their comforter, *Esay* 51. 12, 13. Confirme your hearts against such feare.

Comforts against feare of men.

Phil. 1. 28.

First, by obeying Gods Commandement; *In nothing feare your aduersaries*, who calls vpon the fearefull to be *strong*, and to be assured that he wil *come with vengeance* to their enemies, but saue them, *Esay* 35. 4.

Esay 45.

Secondly, by beleeuing; considering and applying the promises by faith in Christ: of his presence, *Psal.* 91. 5. either, First, to protect them against the hurt of it, *Luke* 10. 19. or Secondly, to giue them strength to beare it, 1 *Cor.* 10. 13.

Iob 5. 19.

or Thirdly, to afford them deliuerance out of it, *Esay* 46. 3, 4. or Fourthly, to giue certaine fruit and profit by it, *Heb.* 12. 10. with excellency of glory rewarding such sufferings for God & Christ, both for cause and intention, 2 *Cor.* 4. 18. And with these promises consider their examples, who by *faith and*

Heb. 6. 12.

patience now inherit them; and specially *looke vnto Iesus the Author*

Heb. 12. 3.

and finisher of our faith: Consider him in his sufferings being such a person

perſon, not onely innocent, but the Sonne of God, and remember his word, *The ſeruant is not greater then the Lord; If the world hate you, know that it hated mee before it hated you.* Iohn 15. 18, 20. *Conſider him crowned with glory, and honour, ſet at the right hand of the Throne of God, Heb.* 11. 2. Heb. 2. 9.

Thirdly, by weighing the prouidence of God, and that in three degrees, firſt, in vnreaſonable creatures, as *ſparrowes*, which though they be of mean price (fiue of them bought for two farthings) yet is not one of them *forgotten before God*, but haue the courſe of their life defined by him, *Math.* 10. 29. *Luk.* 12. 6. Euen the ſwine were not free to the deuils will, but according to diuine permiſſion; Secondly, in reaſonable creatures, men though vnbeleeuing, haue him their preſeruer, *who is the Sauiour of all men*, 1. *Tim.* 4. 10. Gods prouidence is ſpeciall towards beleeuers, whoſe *haires he hath in number* and cuſtody, as the three Nobles in the fiery furnace, though Mat 10. 30. Dan 3. 27.

though they were extreamely heated, yet had they *not one haire of their head burned.* And *Daniel*, though he were caſt to the Lyons, yet he had no maner of hurt found vpon him: for God by his Angell ſhut their mouthes, *becauſe he beleeued in his God*; for he is *ſpecially the Sauiour of them that beleeue*; who (aboue other men) neither liue nor die at aduenture, but to a Lord that takes care of them, and will owne them in life and in death, in whoſe ſight their death is precious; firſt, in preuention; ſecondly, in acceptation; thirdly, in remuneration; and if he giue quietneſſe, who can make trouble, whether vpon Nations, or a man onely? *Iob* 34.29.

*Dan.*6.22. 23.

Rom 14 8. 1 *Theſ* 5.10

Fourthly, by thinking on the ſpirit which you haue receiued, *not of the world but of God, not of feare, but of power, loue, and a ſound minde,* 2 *Tim.* 1.7.

Fiftly, by meditating on the good that comes by ſuch ſuffering to others; for many glorifie God in ſeeing

seeing such grace shine foorth in them vpon whom the *Spirit of glory rests*, & this good extends to the elect and reprobate. The elect not called are prepared to conuersion, *Dan.* 12. 3. therefore Martyrs by their sufferings & confession are said to *turne many to righteousnesse*. *Pauls bonds were famous*, and got the Gospell to be acknowledged in *Nero his house*; and the elect that are called, are confirmed and become more bold in Gods cause. And as for reprobates, a testimony is left on Gods side against them to conuince them that would not conuert, *Mat.* 10. 18. and the beleeuers shall be *their Iudges*, *Mat.* 19. 28. The authority of the iudgment is the Fathers, the pronouncing of the sentence is the Sonnes (and that is definitiue and vnalterable) and the Saints as assessors with the Iudge joyne in approbation of the sentence. *Philip.* 1. 13, 14. 1 *Cor.* 6 2,

Sixtly, by considering the cause for which the world hates them that are Christs; (that is) for his

name

name, *Math.* 10. 22. *Iohn* 15. 21. for
Iohn 3. 18. they *suffer as Christians*, 1. *Pet.* 4. 16 (that is) either because *Christ hath choſen them* out of the world, *Iohn.* 15. 19. or because of Christ that is in them, whereby they runne *not with the world* in their wayes, 1. *Pet.* 4: but beare witneſſe by the light, by which they ſhine, that the workes of the world are euill.

Seuenthly, by conſidering the end of the haters of God, (the perſecuters of truth) who many times are recompenſed, either here with ſtrange judgements, as deſperate confeſſion of their ſinne, (let *Iuda* bee an inſtance, let experience ſet downe in ſtory ſay for it) or hereafter with eternall condemnation in the day of judgement, for continuing therein; It is to them a token of perdition, *Phil.* 1. 28.

Eightly, by thinking of the Apoſtles ſaying, *Yee haue not yet reſiſted vnto blood, ſtriuing againſt ſinne*, *Hebr.* 12. 4. you muſt reſolue and prepare for it, (whether God will call

call you to it or not) for it is fellowship with Christ, *Phil.*3.10. it strongly argueth faithfulnesse, *Act.* 15. 16. yet lesser sufferings for Christ are comfortable and honourable, *Acts.* 5.41. and are Christs markes on his faithfull seruants. *Gal.*6.17.

Fourthly, touching desire to bee with Christ, (which is either by death, or by change) first, *It is best of all to be with him.* it is one of the great encouragements which hee gines to them that follow him as his seruants, *That where hee is, there shall shall his seruant be:* and his Father shall *honour him:* This desire to liue with him (as best) is expressed in those words, *Oh that thou wert as my brother, that sucked the breasts of my mother, &c.* which shal bee as true, as it is that now they liue together in one family, enjoying one another in a sweet familiarity. This fruition of Christ we desire by change, (if it might be,) not to put off the substance of our bodies, but the qualities: That not being *Phil.*1.23. *Iohn* 12.26. *Cant.*8.1.

2 *Cor.*5.4. being granted but to such as shalbe
aliue and remaine at the comming
of Christ: It is a holy choice (with
1 *Thess* 4. subjection to God to desire) rather
15,17. to be *out of the body to be present with the Lord, then to liue in the body absent from him*, 2. *Cor.* 5.5.

Secondly, for the vse of a good mans life to others, it makes a stop sometimes in his choyce. *Hezekiah* (summoned to death) thus complaines, *Esa.* 38.11. *I shall see man no more among the inhabitants of the world*, as being taken away from all opportunity in doing them good, *ver.* 18,19. *The graue cannot confesse thee, &c.* but *the liuing, the liuing, he shall confesse thee as I do this day: the father to the children shall declare thy truth.* This consideration put the Apostle into a doubt what to chuse *Phil.* 1.22,23.

Thirdly, good men are not at all times in such case as to desire to die, because their *soule is sore troubled*, *Psal.* 6.3.6.

Fourthly, it makes them willing

to

to liue, that they may doe God more ſeruice, and declare themſelues by *keeping his Word to bee his ſeruants, Pſal.* 119.17.

Fiftly, they deſire alſo to mourne more for their ſinnes, (which heauen admits not) becauſe there is no ſorrow there, *the firſt things are paſt.*

Sixtly, the godly haue their graces mixt with their contraries, and in remiſſe degrees. The loue of Chriſt, & the loue of being in this world may be together. It is true, *the Spirit and the Bride ſay, Come,* and the Apoſtle ſubſcribes to it, *Euen ſo Lord Ieſus come quickly*; but no man heere followeth the guidance of the Spirit, without ſenſible hindrance of the fleſh. Your comfort is, that you giue not the raines to the fleſh; and you doe not make preſent things your treaſure, deſiring to liue in the body only to enjoy them, as if you thought your felicity ended with your life. Doth it afflict you, that your loue to Chriſts preſence is no more full

and

and flaming? feare not then: what gather you of *Lots* lingring in *Sodome*, till (God being mercifull to him) the Angel led him out by the hand? doe you collect that hee had no ſpirituall life at all? or that only earthly thoughts and affections ſtriuing againſt his grace, held him there? God forbid.

Helpes to deſire to bee with Chriſt.

Firſt, kindle your loue to Chriſt, and coole it to the world, compare them, and the gaine by them together, and come vp more out of this wilderneſſe, *to cleaue to your welbeloued, Cant.* 8.7. *Phil.* 3.8.

Cant. 2.10, 13. Secondly, conſider what he ſaith to his ſpouſe (and ſo to you) *Ariſe my loue, my faire one, and come away*; the beſt being (but in part) regenerate. As farre as corruption remaines in them, they willingly ſit downe in the world, and need this voyce of Chriſt ſounding ſtill in their eares, *Ariſe, come away*: and being in many tribulations in this world, he promiſeth to gather his *Cant.* 4 8. Spouſe vnto him, *Come with me my*

Spouſe

Spouse, with me from Lebanon, from the dennes of the lyons, and mountains of the leopards.

Thirdly, consider how he makes his to be the glory aboue all societies in the world, euen to the admiration of them that swim in earthly pleasures: when hee comes to judgement, hee comes to be glorified in the glory of his Saints, *to be admired in them that beleeue*, 2. *Thes.* 1. 10. pray *that you may see the felicitie of the chosen*, the *hope of your calling, the riches and the glory of the inheritance of the Saints*, in immediate communion with Christ, the heyre of all things; that he may be all in all to you, and you may keepe your selfe chaste in loue to him from adultery with this world, and greatly desire the sweetnesse of his familiaritie. *Cant* 6. 8. *Psal.* 106 3. *Ephes.* 1. 18.

Fourthly, think of his estimation of the loue of his, which they set vpon him, it is marueilously accepted of him. *How faire is thy loue? how much better is thy loue then wine?* *Cant.* 4. 10.

it

It is precious to him, and hee delights in it: with this thought bee prouoked to loue him more, to get this grace more into your heart that is so acceptable to him.

Fiftly, goe forth and behold this true *Salomon* in contemplation of his incomparable excellency, glory and honour wherwith he is crowned: Hee is *fairer then the children of men*, *Psal.* 45. as the Appletree among the trees of the forest, so is hee (for shadow and fruit) among the sonnes of men, *Cant.* 2. 3. *chiefest among ten thousand*, wholly desireable hee is aboue all, to whom *God hath giuen his Spirit, not by measure*, *Iohn* 3. 34. *full of grace*, *Iohn* 1. 14. in whom *dwelleth the fulnesse of the Godhead*, in whom they are compleat that beleeue in him, who *filleth all in all things*, *Ephes.* 1. 23.

Cant. 3. 11.

Cant 5 10, 16.

Sixtly, labour to know his *loue that passeth knowledge*, *Ephes.* 3. 19. and be drawne to it as *Souldiers to their Banners*, *Canticles* 2. 4. all the world cannot giue an example of such

such loue, *Rom.* 5.8. for hee is tyed by his owne delight, and desire to the presence of his Church, his *loue in pleasures.* His prayer to his Father (a little before his death) was, that *they which beleeued in him might bee where hee is, to behold his glory, Iohn.* 17.24. It is his reward to them that serue him, that *where hee is, there his seruant shall bee, Iohn* 12.26. and his promise for their comfort that loue his presence, is, that he *will come againe, and receiue them to himselfe, that where hee is, there they may bee also, Iohn.* 14.3. Let the meditation hereof further your desire to be with him: wee are tyed in this life with two tyes, one is Gods Decree setting our bounds, with whom are the number of our moneths. Another is our owne desire, to vntie our selues here, it is needfull to pray that God will make vs (as fit, so) willing to dye, and leaue our places to others, and thinke of the aduantage in death, what it freeth vs from, and what *Cant.* 7.5,6.

what it opens the doore vnto vs for to enter vpon, wee haue for earth heauen, wee change our affliction with glory, labors with rest, sorrowes with vnmixt, and vndiscontinued, and eternall ioyes: imperfection with perfection. Here our best societie is not without something to offend: there our fellowship is with full delight. We haue there friends that haue loued vs aboue all compariton with any friend here: there we see and loue, here we beleeue and loue, &c.

In the meane time, first, Consider what Christ saith of his loue, *As my Father hath loued me, so haue I loued you*: with that charge, *continue in that my loue*: hee shewes how, *If wee keepe his Commandements, wee shall continue in his loue.* Secondly, stand on his side against Antichrist in his battels: they that are on his side, are the *called, chosen, and faithfull.* He iudgeth and fighteth righteously, and the victory on his side is certaine. Thirdly, be dili-

Iohn 15.9, 10.

Reue. 17.14

diligent in making him knowne, and opening his excellencies, that his name being as *an oyntment powred out*, others may loue and seeke him, confesse him before men, speake forth his praise, declare his will. It is not without fruit, *the companions hearken to thy voyce.* *Reuel* 19. 11,10 *Cant.* 1. 2. & 5. 16,17 *Cant.* 8 13.

Now *the God of hope fill you with all ioy and peace in beleeuing*: and *the Lord guide our hearts into the loue of God, and patient wayting for of his Sonne.* Vnto God the Father, the Sonne, and the holy Ghost, bee honour, thankesgiuing, obedience, and subiection: whose is the *kingdome, power and glory for euer and euer. Amen.* *Rom.* 15. 13.

FINIS.